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Juvenile Instructor

VOL. 54

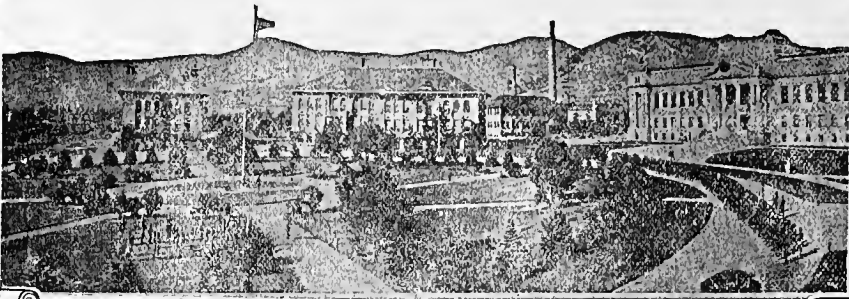
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NO. 12



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JUVENILE INSTRUCTOR, Vol. 54, No. 12

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CONTENTS

MISCELLANEOUS

Madonna	Frontispiece
A Glad Christmas (Poem).....Annie Malin	637
Reminiscences of the Old Lion House Days.....Susa Young Gates	639
Christmas Long Ago (Poem)	
.....Grace Ingles Frost	640
Historic Spots in Utah (Illustrated).....	
.....Howard R. Driggs	641
Grandpa's Christmas Story Andrew Jensen	647
The World's Latest Trouble Spot (Illustrated)	
.....Felix Koch	653
"Love is the Fulfilling of the Law".....	
.....Minnie Iverson-Hodapp	655
Pioneer Stories.....Miriam Wells	657
Suggestive Helps in the Preparation of a Lesson	659

EDITORIAL THOUGHTS

Christmas, 1919	660
-----------------------	-----

SUNDAY SCHOOL WORK

Superintendents' Department—Sacrament	
Gem and Concert Recitation—Uniform	
Fast Day Lesson—Courses of Study for	
1920—Teacher-Training	661

Secretaries' Department—Annual Reports	
—Rolls and Statistics.....	668
Librarians' Department—A Book for Teachers	669
Choristers and Organists' Department—The Art of Questioning.....	671
Parents' Department—Work for February	672
Theological Department—Second Year and Advanced Lessons for February..	674
Second Intermediate Department—Second and Fourth Year Lessons for February	676
First Intermediate Department—Second and Fourth Year Lessons for February	678
Primary Department—Lessons for February	683
Kindergarten Department—Lessons for February	684

CHILDREN'S SECTION

Gold, Frankincense and Myrrh.....	
.....Wm. H. Peterson	685
The Doll's Convention.....Annie Lynch	690
Puzzle Page	693
The Children's Budget Box.....	694
The Funny Bone.....	696

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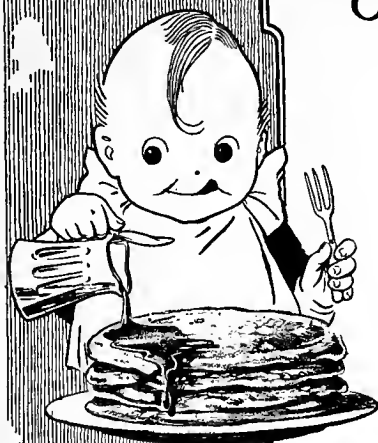
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The JUVENILE INSTRUCTOR



VOL. 54

DECEMBER, 1919

No. 12

Reminiscences of the Old Lion House Days

By Susa Young Gates

'Tis Christmas Eve, and a freezing
night,
As I sit by the grate, a lonesome
wight,

When up from the coals springs an
odd figure,

Than my forefinger not much bigger;
He smiles at my start of deep surprise,
Answering then my questioning
eyes—

"Oh!" he says, "I'm the Christmas elf,
Have I never been seen by yourself
On a misty, frosty Christmas morn-
ing?"

Up to my knees he springs, all scorn-
ing

The start I give of cowardly fear
To have so strange a being so near,
And pointing into the grate says,
"look!"

Down fall the coals like leaves of a
book;

A picture forms as they fall aside
Of a hall both long, and low and wide,
With rows of doors now opened all,
To let the children into the hall:
I hear the echo of shout and call,
As they greet each other with merry
glee;

"Christmas gift," and I smile when I
see

The girls hold plaster-of-paris dolls,
The boys are tossing their leather
balls;

I turn to the elf upon my knee
To ask a question—"look, now!"
says he;

A fall of the coals has changed the
view;

The opening doors are there, it is true,
But the hall is high and light as well,
And down the stairs is rushing pell
mell

A crowd of children, their gifts to find,
Bestowed by father so nobly kind.

The older girls scream with delight
As they find a stove polished so bright,
With tiny kettles, very complete,
A cast-iron stove, small, handy and
neat;

The little girls reach the height of
their wishes

Finding for each a new set of dishes.
What dinners were planned with dish-
es and stoves!

Invitations are issued, one might say
in droves;

The boys are happy with drums,
swords and skates,
With books, and marbles, and whips,
and slates;

Such greetings, such fun, such
laughter, such noise,

Sure never was heard from girls or
from boys.

I try to peep into one of the rooms,

And down fall the coals, and up there
 looms
 A room so long, with tables all spread
 And children around them, and up at
 the head
 Sits a man with a noble majestic air,
 Keen, kind blue eyes and bright brown
 hair,
 And he smiles when he sees his chil-
 dren's joy,
 While he prays that Satan may none
 destroy.
 The turkey, and chicken, and pumpkin
 pies
 Load down the tables, and the chil-
 dren's eyes
 Are silently picking out that piece of
 cake
 Which, when the time comes, they will
 take.
 The coals are slowly falling apart,
 I look at the elf with throbbing heart,
 But he points down to the grate, and
 so
 I look at the scenes spread out below.

They pass alone, and each one leaves
 A throbbing pain as of one who
 grieves;
 In every scene is the dusky hall,
 The opening doors and the merry call,
 And in the toes of each stocking stout
 The package of candies measured out.
 The mothers look with happy gaze
 Upon their children's merry plays,
 And into every changing view
 The father's presence goes through
 and through,
 Until, at last, the fire dies down;
 From my knee jumps the elf with a
 frown;
 Up the chimney on a spark flies he,
 And cries, as he goes, "you'll never be
 More blest and happy than when a
 child."
 I roused myself, and almost smiled,
 To think the scenes had such 'a seem-
 ing
 Of very truth, when I'd been dream-
 ing.

Christmas Long Ago

By Grace Ingles Frost

Th' Christmas days I love th' best,
 Aire them of long ago,
 When mother used ta sit en rest.
 In the great log-fire's glow,
 En John, en me en Sister Nell
 Wud crowd close 'round her knee,
 To hear the tales she used ta tell
 'Bount Saint Nick en th' Christmas
 tree.

We didn't hev no fancy tys,
 'Twas too haerd times them days,
 But we wuz happy gals en bys,
 Fur all our humble ways.
 Nell, she'd maybe git a doll.
 John en me a raisin cake—
 It may not seem much to recall,
 But they all wuz of mother's make.

I've never seen sech cakes since then,
 Round en light en jist like gold.
 I tell ye, John en me aire men,
 But hearts aire young ef we aire
 old;
 En we'd give more then we cud say,
 To sit with Nell et mother's knee
 Ez we used ta on Christmas Day,
 En hear 'bout Saint Nick en th' tree.

But mother's takin' her long rest,
 En Nell is far away—
 She married young en went out West;
 John was sayin' tuther day.
 How he'd sent some sweets en tys,
 Out ta her from him en me,
 En sez he, "I wish we wuz bys
 To hear 'bout Saint Nick en th'
 tree.



AUNT ADELIA SIDWELL, TELLING SOME BOYS THE STORY OF THE LITTLE SANPITCH PAPOOSE.

Historic Spots in Utah

By Howard R. Driggs

VI. MEMORIES OF MANTI

A great many tender memories are stirred in the writer with the mention of Manti. It was here that his mother went to live, when her parents brought her as a little girl out of Nauvoo to the Valleys. It was in old Manti, too, that the writer first had stimulated in him a love for the old time tales while sitting about the fireplaces listening to the Indian and pioneer stories his grandmother, his aunts and uncles used to tell.

Aunt Adelia Sidwell was one of these. She still lingers with us—a veteran of more than four score years, with a memory as fresh as in her earlier years, when she used to play with the home dramatic association, to the great delight of the pioneer populace.

Last year the writer drove up to

this dear old lady's home at the mouth of Manti canyon and had her tell some of the stories that used to thrill him, to some little boys who happened to be along. The accompanying "snap shot" shows plainly that Aunt Adelia has lost none of her power to charm children with these tales.

When the picture was taken she was telling the youngsters about the little naked Sanpitch papoose, who used to come begging food from the hungry pioneers during the first winter (1850-51) that Manti was settled. "We didn't have much to give the poor little Injun," she said, "but we did share our mush and milk with him. And then, after he had his meal, he would go build his little fire out of chips, warm the ground, scrape away the coals, and curling up like a little rabbit would go to sleep. One morning the poor little papoose did not

wake up. It was such a bitter night he had frozen to death. If we had known he was there, we might have saved him, though we had hardly room in our rough houses for ourselves."

The first homes of the Manti pioneers were built on the south side of the Temple hill. They were hastily constructed of stone and logs—mere



House in which Chief Walker made his proposal of marriage to Mary Lowry.

huts. Wagon boxes were also used to give more shelter.

It was a hard winter. The snow fell deep. Many of the cattle, worn down from crossing the plains, died. Some of them were saved, however, by being driven out to the warm springs south of town, where the snow was melted off the grass. But the men had to sharpen the horns of the oxen so that they could better

fight the wolves away. The cattle that died were all eaten, every morsel of them, by the starving Sanpitch Indians. These were a miserable band



All that remains of the "Big Fort" wall at the Sam Ware corner.

of redmen that inhabited the valley. The Sanpitches were held in a kind of slavery by the Utes who, under Chief Walker, lorded it over the country.

"I remember well," says Aunt Adelia, "how, when spring came, the Sanpitches went crying through the village, 'Walker, pe-jee! Walker, pe-jee!'—Walker's big band was coming



Red Point

and the slave tribe must leave. It was hard medicine for the famishing Sandpitches to go away from the feast our poor dead cattle had given them.

"Walker and his band did come, too.

There were fully five hundred warriors with him and a whole host of squaws, papooses, dogs and horses. They pitched camp south of Manti among the hills around the Red Point.



Wm. A. Cox on spot where he killed old "Ankawakets" during the Indian jail-break, at Manti. He is wearing the leather leggins and holding the pistol he had at the time.

"We were just a handful of settlers scantily clad. The Utes might have made short work of us had they been on the warpath. Thanks, however, to the pacific policy of our leaders, who advised us to 'feed rather than fight Ute Indians' we were able to keep their friendship for some time.

"The big chiefs—Walker, with his brothers, Arropine, Sanpitch, Tabby, Ammon, and others would stalk about among us as if they were kings of the whole region. And they were at that

time. Walker was an unusually intelligent and daring leader. He used to carry his conquests even down among the Spaniards of California, stealing their horses and doing pretty much as he pleased."

Settlers, for better protection against these treacherous neighbors, "forted up" as soon as they could. The first fort was just a small one—a block, or square, in size. The houses were built around the walls, facing the center. Bastions were built at each



A Manti Pioneer, with his old cradle, ox yokes, and wagon. The latter came with Johnston's army to Utah.

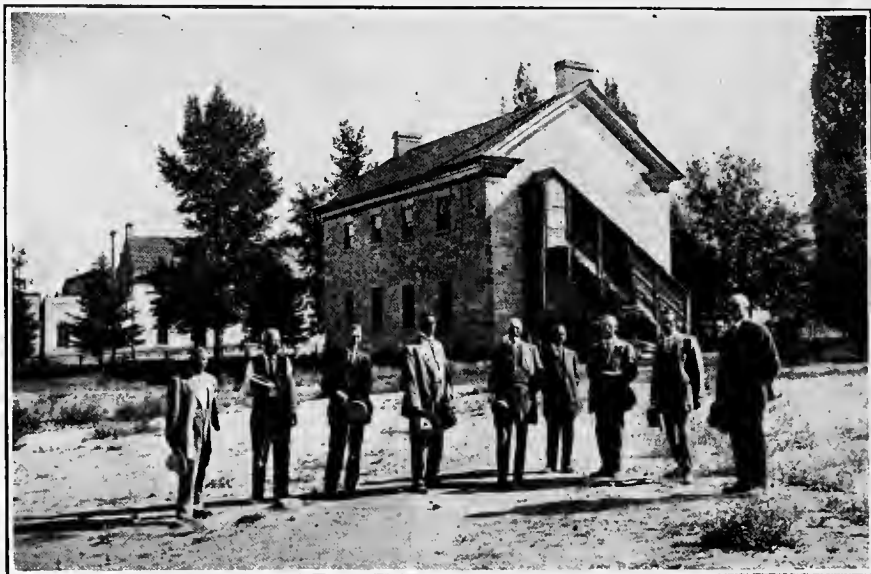
corner. This small fort stood on the same block where the tithing office now stands, near the center of town. No remains of the first fort can be found at this time.

A larger fort, enclosing nine

squares, was later built about this small fort. Some parts of the walls of this fort are yet standing.

The old council house, used for all public gatherings for many years, stood on the site of the present public library. Many a historic scene was enacted in this old building. On one occasion Chief Arropine spoke from the pulpit. While he was telling what he would do to some of his braves if they did not obey him, the old chief jerked out his knife and emphasized

With anger blazing in his eyes, Walker turned and stalked out of the room. Then men in the fields were hastily summoned; a council was held; and it was decided that the girl's word must be made good. She was married that night; and while she and her husband set out for Salt Lake to escape the view of the chief, the leaders went out to his camp, and made him presents of beef, and flour. The affair was thus passed over without further trouble.



THE COUNCIL HOUSE AT MANTI

his remarks by driving it into the top of the pulpit.

One block and half a block north from the old council house still stands the house where old Chief Walker came one day to ask one of the beautiful white girls of Manti to marry him. The men were in the fields at the time and most of the women and children were there, too. Only the girl, Mary Lowry, and her invalid grandmother were at home. In desperation, the girl told the haughty chieftain that she could not be his bride, because she was married, she said, already.

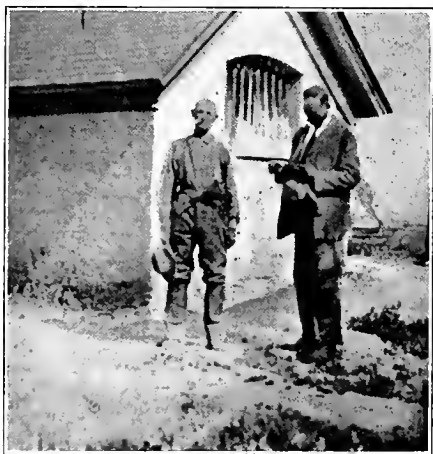
Trouble enough came later, however, during the Blackhawk war. This conflict was precipitated in Manti, though the Indians it seems certain had been planning for some time to go on the war path. During an altercation between a white man and an Indian in the street just west of the schoolhouse, the bad blood was set boiling, and the next day the Indians shot down one of the Manti boys, Peter Ludvigsen, while he with others was out after the Manti cattle down near Twelve-mile Creek.

"For two or three years the war raged on. Finally the white men cap-

tured a band of Indians over near Nephi. Old Sanpitch and Ankawakets, and two other chieftains, were among them. What part these Indians had taken in the depredations no one can ever know. They were held, however, as hostages in the old Court House jail, still standing in Manti.

The writer's mother has often told him the story of what occurred. She happened to be visiting her cousin Adelia's home, near the old Court House, when the excitement occurred.

The Indians were upstairs in the jail. The guards rather carelessly had gone round to the front of the house and were sitting there in the gathering twilight chatting and jok-



The Old Court House jail where Indians were imprisoned was upstairs in this building. Stairway has been removed. Sheriff Burns of San Pete County is examining the old Colt revolver with which Wm. A. Cox, who stands near, killed the Indian at the time of the jail-break in Manti.

ing when one of the citizens of the town came by.

"You'd better keep closer watch on them red-skins," he warned them as he passed.

The boys paid no heed to his warning until, returning from his errand, he called out:

"There go your blamed Injuns!"

The guards jumped to their feet just in time to see the last of eight dark forms drop from the outside stairway that led up to the jailroom,



Manti Temple. On the south side of this hill the first settlers made their homes the first winter.

and go dodging off into the darkness. A squaw, it seems, who had been carrying food to the prisoners, had found her chance to open the door and set the redmen free.

Immediately there was a wild chase. The girls in the nearby house were badly frightened. Revolver shots began to ring out in the night air, and the whole town was thrown into a fever of excitement.

Andrew Van Buren, with no other weapon than a broken-backed pocket knife, joined in the chase. He overtook one of the Indians just as the redman was leaping a low stone wall. They both grabbed a stone as they



WARM SPRINGS

went over. Van Buren flung first, struck the Indian, and leaping on him as he reeled, finished the deadly work with his pocketknife.

Warren Snow halted another with the butt of his gun just as the Indian leaped out at him from under a shed in which the Indian had taken refuge.

William A. Cox, who had run to his home a block away to get his revolver, was following behind the crowd when he saw something dark under a pile of posts. Walking over to it he gave the dark object a kick. An Indian grunted, leaped out from his hiding place, but he was killed before he could reach Mr. Cox.

The rest of the red men managed to get away temporarily. They were tracked, however, for several days, and finally overtaken and killed. It seems

rather rough punishment; but perhaps it was necessary. The murderous raids of Blackhawk and his band, at any rate, ceased soon after this. Peace was made between the Indians and the Whites in Utah which has never been broken.

The Manti of pioneer times has largely passed away. Only a few of the old landmarks remain. In the thriving city of today, one finds it difficult to re-picture the little old fort town of the days when old Chief Walker dominated the mountain land.

The earliest settlers, too, have mostly gone to the great beyond. Just a few of those who were the children and young folk, still linger with us to bring back to us—when we take time out of busy life to listen—the choice memories of early day Manti.

The Girl we all Like

The girl who is sunny.
The girl who has heart.
The girl who has culture.
The girl who loves music.
The girl whose voice is not loud.
The girl who has conscience.
The girl who lives for her friends.
The girl who stands for the right.
The girl who sings from the heart.

The girl who knows how to say "No."
The girl who belongs to no clique.
The girl who believes in her home. ,
The girl who talks to some purpose.
The girl who believes in her mother.
The girl who dislikes to be flattered.
The girl who is neither surly nor sour.
The girl whose religion shines in her life.—*Selected.*

Grandpa's Christmas Story

By Andrew Jenson.

Not far from the center of Salt Lake City, facing one of the paved thoroughfares, stands a modest but very substantial two-story residence. A lawn in front, and a small orchard, a summer house, and a garage in the rear indicate existing comforts and also improve the appearance of the homestead. The interior of the residence exhibits up-to-date furniture and finishings; there are splendid pictures on the wall, a piano in the parlor, collections of relics from different lands and climes, art albums, flags of many nations, a well assorted library and nearly everything that tends to make a home comfortable and attractive. The residents within are known far and wide as a characteristic "Mormon" family and the head of the household has filled missions in foreign lands. All the children, with the exception of the youngest son, have married and have homes of their own, but every Christmas the children and grandchildren, true to an established custom of long standing, gather at the old homestead to enjoy the coveted Christmas feast, and to give the grandchildren the pleasure of frolicking around the Christmas tree, while singing Yule carols of both American and European origin; and Santa Claus has so far never neglected the household with his presents for both young and old at Christmas time.

It was Christmas at the old homestead. The children and grandchildren were there as usual; only a few missing. The grandchildren varied in age from a few weeks to eighteen years. There was broad-shouldered Carl who during the evening had impersonated the eternal Santa Claus; there was blue eyed Mary, a sweet girl of sixteen, there was dark-haired Peter, prattling Alice, pretty Elizabeth with musical ambitions, light haired Chris-

time, James with athletic proclivities, William with literary aspirations, Rulon the story teller, affectionate mischievous Miss Fannie. Besides these, there were a number of babes who had not yet distinguished themselves for anything in particular.

The evening meal was over in the old homestead, and so also was the dancing, singing and distribution of presents, but there was still a little time left before the happy gathering needed to be dismissed. The head of the family, a well preserved man of sixty, happened to be in playful mood and had entertained a group of grandchildren by relating little anecdotes, when Mary, the oldest granddaughter, suggested that Grandfather tell a real Christmas story.

"Yes, grandpa," repeated half a dozen of the smaller children, "tell us a story; something about other parts of the world where you have been; something that is real interesting."

"All right," answered the happy grandfather, "listen then attentively, and I will tell you a true story, a story that I want you all to remember." Whereupon the children and some of the older visitors gathered around grandfather's chair by the hearthstone, and he commenced as follows:

"Fifty years ago, in far off Denmark, there lived a 'Mormon' family by the name of Larsen, consisting of a man and his wife and two little boys, of whom the older (Jens) was twelve and the younger (Carl) was ten years old. The home of this family was in the outskirts of a small village containing a school house, three or four good-sized farm houses and about the same number of small cottages. The members of the family of which I speak were the only converts to 'Mormonism' in the village, and they occupied one of the smaller cottages, being

poor as regards this world's goods, while some of their rich relatives resided in one of the largest farm houses in the village. These rich relatives consisted of a man and his wife, and several children, the oldest boy a rather aggressive young fellow of fifteen, obeying the familiar name of Christian, but owing to his stature and aggressiveness he was more universally known as "Big Christian."

"For many years the two families of the same blood had sustained the most cordial relationship to each other and the children of both households had often played together, and in the school room they had been close companions. It happened, however, a year or so before our story commences, that on a certain cold and stormy winter's evening, two young men, strangers to everybody in the neighborhood, came to the village to seek lodging. Having been refused entertainment in all the large farm houses in the village, they at length appeared at the cottage of Mr. Larsen and asked for permission to stay over night, explaining at the same time that they were Christian missionaries who had been refused entertainment by the wealthier inhabitants. Mr. Larsen, showing a bright, cheerful countenance, said:

"Our cottage is small and we are poor people, but to turn anybody out of doors in a night like this would be unchristian-like; if you can put up with our poor accommodations, you are welcome to stay over night."

"Of course the offer was accepted, but it was not till the still hours of the morning that Mr. Larsen and his wife and the two strangers, who by the way turned out to be 'Mormon' missionaries, retired to rest, for the conversation had become exceedingly interesting and the words spoken by the two strangers had fallen into good ground.

At least two converts to the restored gospel of Christ were made that very night, and as a natural result the first

baptism by divine authority took place in the little village soon afterwards, when Mr. Larsen, his wife and their two little boys became members of the Church of Jesus Christ of Latter-day Saints.

"No sooner did it become known that the Larsen family had joined the 'Mormons' than the whole village appeared to be in an uproar. Sneers, mockings and real persecution became the order of the day. Mr. Larsen was dismissed from a good position which he, to the perfect satisfaction of his employer, had held for a number of years, simply because he was a 'Mormon.' His two little boys were knocked down repeatedly and ill treated in various ways by the larger boys of the village, these being encouraged in their brutal treatment by the older Mormon-hating inhabitants; and this was especially the case with Mr. Larsen's rich relatives who repeatedly declared that they were ashamed and humiliated to think that any of their kindred should lose their self-respect to such an extent, or fall so low, as to connect themselves with the despised 'Mormons.'

"It was two days before Christmas. The Larsen family, owing to the fact that Mr. Larsen had been without work for some time, had been reduced to actual want, and there was no funds on hand to meet the expenses connected with the usual Christmas purchases. In his distress Mr. Larsen had called upon his well-to-do relative, the owner of a valuable farm, asking him to make him a small loan so that he might enjoy Christmas with his family; but he was told point blank that not one penny would be at his disposal, unless he would renounce 'Mormonism.' This Mr. Larsen of course could not consent to do, and therefore he went home to his family somewhat broken-hearted. In the meantime Carl, the youngest boy of the Larsen family, in walking through the village, met his cousin Big Chris-

tian who tauntingly held up a new silver dollar before Carl's eyes and said: "Look at this, Carl, I'll give you this piece of money, if you will swear ('bande') and say that you will not be a 'Mormon' any longer."

"As Carl refused to do this, Big Christian whistled as a signal for his comrades, who, as soon as they had gathered, laid violent hold on Carl, threw him down several times, tramped upon him and even tore some of his clothes from his body. One big village bully went so far as to threaten the life of the boy, if he would not renounce 'Mormonism.' As a last resort one of the boys called out: 'Let us take him down to the mill pond and duck him. This may bring him to his senses.'

"This suggestion won the approval of the crowd, and in a few minutes they had forced Carl to the brink of the mill pond, and as he still refused to swear or deny 'Mormonism' they threw him into the pond and kept him in the ice-cold water until he was almost frozen stiff and could scarcely speak. Having pulled him out of the water, upon hearing a noise, the boys, fearing detection, ran away, leaving their victim to make his way home as best he could, but the torture to which he had been subjected was more than Carl could stand, and he was scarcely able to move when he came out of the water.

"Did he get sick?" interrupted Mary.

"Wait, and you shall hear," was grandfather's reply.

"About two hundred yards from the mill pond, where the assault on Carl took place, stood the little straw-thatched cottage of Widow Dahl who lived somewhat isolated from the village with only her eight year old daughter, a beautiful child with blue eyes and dark brown hair. The owner of the little cottage was the widow of a Danish soldier who was killed in battle with the Germans about nine

years before, or about three months before little Marie was born. Since the sad event the widow had received a very small pension from the Danish government, which, together with what she could earn as a country seamstress, made her quite comfortable, and with her limited income she was endeavoring to give her daughter a chance for something more than a common school education. The widow was quite a favorite in the village, possessing more than average intelligence, and besides she was decidedly a good-looking woman with a striking personality. More than one of the village youths, not to speak of a certain middle aged widower, had offered her heart and home, but she had so far ignored every opportunity of that kind. When the Larsen family joined the "Mormons" and the villagers all turned against them, Widow Dahl sympathized with them and could not understand why people who had always sustained a high reputation for honesty, sobriety and industry should be persecuted because they differed in their religious views from those of their neighbors, and Little Marie had often taken a child's stand in defense of Carl and his brother, when the large village boys had called them foul names and otherwise abused them.

"On the evening of the assault at the mill pond Widow Dahl and her little daughter had listened to the noisy crowd, but in the darkness of the night they could not tell what was going on. As soon as the crowd left the pond, however, both mother and daughter, on hearing the sobbing of a child, hastened to the scene and soon found Carl dripping wet and shivering with the cold, as he was making his way slowly towards his home. Widow Dahl insisted that he should proceed no further in the miserable plight he was in, but come to her house where a warm cozy fire was blazing on the hearth. The boy readily con-

sented and was made comfortable in dry wraps hastily procured, and was soon restored to normal conditions, sitting by the warm fire.

"In the meantime the boy had hurriedly told the story of the assault and the circumstances leading to it.

"*'Mother,'* said little Marie, after listening to Carl's story, 'let me run up and tell the Larsens what has happened; they may be anxious about their boy.'

"*'All right,'* said the mother, 'but be careful in following the path, or you may get lost in the heather, the night being so dark.'

"Marie had only walked a short distance when she met Mr. Larsen and his eldest son who had been out looking in vain for Carl throughout the whole village. After thanking the widow for her kindness to his son, Mr. Larsen brought Carl to his own home and a few minutes later he was carefully put into a warm and comfortable bed.

"The next evening found the poor little fellow suffering with a high fever; the cold water and the subsequent exposure to the night air being more than his rather delicate constitution could stand. All day long the parents watched anxiously over their boy who seemed to grow worse every hour and at last he became delirious and raved continuously. Widow Dahl and little Marie came up to render what aid they could and as mother and daughter were returning to their own home, Little Marie said to her mother,

"*'Tonight is Christmas eve, and the Larsens who are watching with their sick boy have scarcely enough in the house for an ordinary meal, to say nothing of a Christmas dinner; let us help them. I have a dollar that I saved to buy Christmas presents with. Let me give that to the Larsens. It may help them to buy a few things which they need at the village store.*

That will help them a little, won't it mother?'

"*'Bless you, my child,'* answered the mother, deeply touched with her daughter's generous suggestion, "do as you like, but we will do more than that, daughter; we will divide our rice, cabbage and eggs with the Larsens, and your dollar will help them get a little sugar, and other necessities.'

"*'Yes, mother,'* added Marie, 'and let us also fill our big jug with *'ol'* (mild Danish beer) and take it to them."

"An hour or so later Widow Dahl and her daughter, carrying bundles, paid a second visit to the Larsens, who shed tears of gratitude at receiving the food which they needed so much, and they vowed that such an act of kindness should never be forgotten, nor go unrewarded. Little Marie insisted on giving her dollar to Carl who seemed a little better during the visit of the good-hearted neighbors.

"*'Did he buy candy or nuts for the dollar?'* queried little Alice.

"*'You shall hear presently,'* rejoined grandfather.

"With thankful hearts the Larsens now prepared the Christmas meal. Mr. Larsen confided in his wife that after his rich relatives had refused to lend him a helping hand, he had gone into the woods alone to plead with the Lord to open the way, so that he might obtain financial relief, and now he believed that the help from Widow Dahl and her little daughter had come to them in answer to his prayer.

"The day being cloudy, darkness soon reigned supreme on that Christmas eve as early as 5 o'clock in the afternoon. Mr. Larsen and his wife and their elder boy Jens were just in the act of sitting down to their Christmas meal when a knock was heard at the door.

"*'Var saa god'* (equivalent to

'come in') responded Mr. Larsen from the inside, and the next moment Elder Hansen, the man who had baptized the Larsen family, and a missionary companion, entered.

"'Good evening and gladelig fest' (Merry Christmas to you). We of course surprise you,' continued Elder Hansen, 'and really we do not know why we have come. We were on our way to Solholt to spend Christmas eve with Brother Petersen; but both of us almost at the same moment were strongly impressed to call on you folks, though it was somewhat out of our way.'

"'The Lord be praised,' responded Mr. Larsen, with tears in his eyes 'for sending you here, for it surely was His Spirit that prompted you to come to us. Oh, we need you so much! Our little Carl is very sick, and while raving with fever he has repeatedly called for Bro. Hansen to come and bless him.'

"The story of the assault was now repeated and the two Elders listened attentively and became somewhat gloomy at hearing the recital, but Bro. Hansen, who was always cheerful, and happy, instinctively pulled his Bible out of his pocket and read the following: 'Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake, Rejoice and be exceeding glad for great is your reward in heaven, for so persecuted they the prophets that were before you.' (Matthew 5:11.)

"The Elders next paid attention to the sick boy who awoke from a restless slumber, the fever being upon him apparently worse than ever. He scarcely recognized the Elders, but they at once proceeded to anoint him with consecrated oil and administer to him according to the order of the Church.

"Did he get well?" asked pretty Elizabeth.

"Oh, please don't interrupt," suggested Mary.

"No sooner had Bro. Hansen confirmed the anointing," continued grandfather, "than Carl ceased raving; he became quite natural, recognized the Elders and his father, mother and brother and, seemingly happy and pleased, he said:

"'Oh, I have such a beautiful dream. I thought I could fly through space as fast as I wanted, and taking advantage of this I flew over lots of water, then over a great country and then over some hills so high, so very high; they must have been what we read upon in our school books, called mountains. I then came to a large city with beautiful gardens, and wide streets, and in the midst of the city there was an immense building with many towers on it. These towers were not like the tower of our parish church, they were much higher. Then I thought I was a grown man and lived in that city and I rode in a carriage without horses. By simply moving my hands in the direction I wanted to go, I could travel about at pleasure. Oh, I am so happy, and I am not sick any more.'

"Carl insisted on being dressed at once, and soon he sat by the side of his mother partaking with relish of the Christmas meal, the two Elders being special guests on the occasion.

"So suddenly, and yet so naturally, was the gloom of the Larsen household turned into joy and happiness! It proved to be the happiest Christmas they had ever had. Neither did they forget to thank the Lord for His blessings, and they rejoiced also because they had been counted worthy to suffer persecution for the Master's sake. The humble cottage resounded with the songs of Zion till a late hour, the two Elders being good singers, and Elder Hansen explained that Carl had been blessed with a vision of the city of the Saints in the mountains, for though he (Elder Hansen) had never

seen it himself, the description the boy had given of it corresponded in almost every detail with what he had been told by an Elder from Zion.

Satisfied that the Lord had sent them to the right place to spend Christmas eve, the two Elders left the Larsen home the next morning, but soon after their departure, when Sister Larsen found a five dollar coin under the plate from which Elder

Hansen had eaten his breakfast, a feeling of temporary sadness came over her, 'for,' said she, 'surely we do not want to receive money from the servants of God who come to bless us and make our home happy.'

"Is that all, grandpa?" asked Carl.

"No, there is more to tell yet," answered grandpa.

(To be continued.)

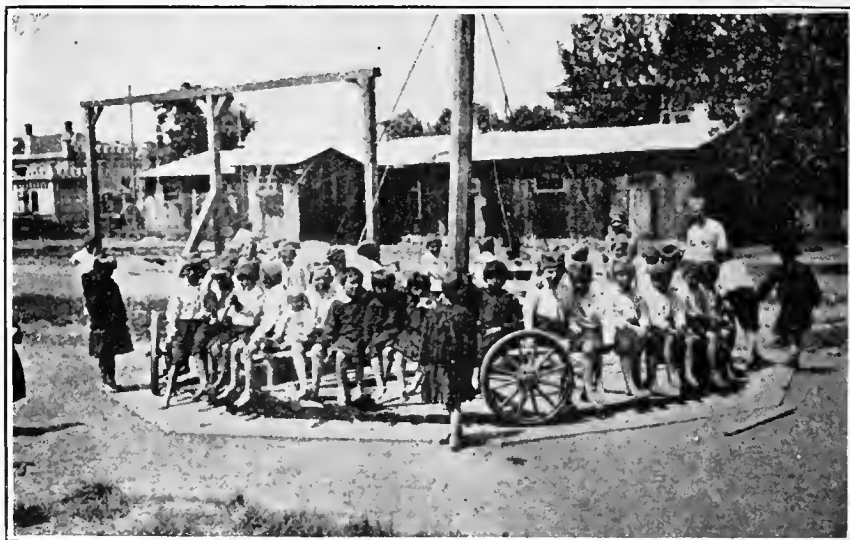
Playtime Again

Who wants to ride on the merry-go-round? And it doesn't cost anything either! At first, the sober-eyed youngsters gathered curiously about the very peculiar looking object recently set up in the centre of the big vacant lot, but hesitated to accept the invitation of the jolly-looking Red Cross worker who waited for the first load of little folks to taste the first joy of swinging round and round, faster and faster—just as the big whirring air planes circle over head.

But after a venturesome few had tried this new fun, the news of the new invention spread far and wide, and soon the playground that the Red Cross established in Serbia for those little ones who had almost forgotten

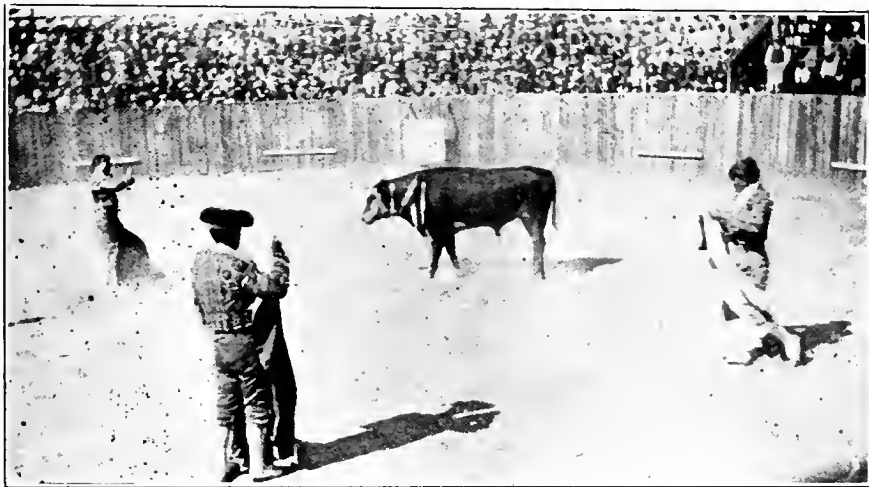
how to play was filled with eager, chattering boys and girls, all a-thrill over the wonders and delights of swings, slides, see-saws and merry-go-rounds, with which the big lot had been fitted up in a truly American play-ground style.

The Red Cross has been a bright beacon in the drab lives of the little Serbians, who have known only the misery, hunger and pinch of war for so long that memories of a long-ago play-time have almost faded. But now, warmed, fed, clothed and cared for in cheery orphanages, these little waifs are once more learning the joys of childhood and laughter of the play-time hours.



"LET'S GO—IT'S YOUR TURN TO PUSH"

This is how the Red Cross is bringing joy to little Serbian hearts



THE BULL FIGHT

The World's Latest Trouble Spot

By Felix J. Koch

Keep your eye, these days, upon Mexico!

There is trouble on the border,—trouble in northern Mexico; where leaders seem to believe *now* the time to gain control,—since Uncle Sam is busied elsewhere; and, if signs are pointing aright, the world's next great seat of turmoil will be our border-land with Mexico.

Interesting place it is, that; one of the most interesting borders in all the world!

Usually, when one crosses an international line, only the signs and, sometimes, the language are different for many, many miles. Not so with Mexico. Just cross the Rio Grande at Juarez, or ride from San Diego to Tia Juana; or go from Laredo to Nuevo Laredo, and at once you know, by every token, that you are in a foreign land!

To begin with, the architecture is different.

Homes are largely of the rude adobe—the soft, brown earth, which is ground in much the way that earth was ground back in the days of

Pharoah. A big pole,—sometimes the trunk of a tree, is set up in a small pit, where there is room for it to turn. Above the pit big spikes are set into the post; so that, as it turns, these cut what-so-ever they meet. About these spikes is set a rude wall, four



GENUINE "MEX"

square. Into this the earth to be ground is dropped. The pole is fitted with a prong,—often the branching of the limbs; into this another pole is laid. The latter reaches to the earth and there the men and the boys and, as often, the women, take hold, and drive 'round and 'round, to break the earth, to give the 'clay' to form the precious 'dobe. Of that, then,—moistened with



A SLEEPY MEXICAN

waters, that it may take form,—is made, not alone the home, but, as often, the bunk and the dishes and everything else dear to the Mexican home-life!

In and out these 'dobe-homes come the men and the women and the children. Raven-black hair,—dark, often almost *black*, skins,—and then the gaudiest of garments,—bright reds and yellows especially,—mark them as they go.—These things greet upon every side!

Manana,—tomorrow,—put off "till tomorrow whatsoever you can possibly avoid doing today—is the rule here in Mexico, and the results are apparent everywhere.

Even the wee-est toddlers catch the contagion, and don't care if school keeps or not.

Little Manuello may have been playing ball with the neighbor's boy in the highroad. By and by he grows tired, beneath the terrific heat. Put the ball away before he naps? Undress and lay his clothes out nicely? Not he! He flings the ball toward the illy-kept yard, to drop where it will. He flings himself on the doorstep, in the shadow and sleeps, heedless of mire and grime there, or the dust raised by passing teams.

Waterworks have not been put in in most towns, and water-sellers go about, carrying cans of water at the ends of a beam worn over the shoulder.

The water they sell to the folk goes largely into cooking.

The Mexicans love the highly-spiced viands,—they like the *tamales* and the *enchiladas* and the *tortillas*,—which



IN THE DOORWAY

last look like the whitest of pancakes and are used as a 'sop' for the highly-spiced gravy that is served with their meat.

Fond as they are of eating, fonder still are they of sports;—mostly such sports of a sort we should hardly approve.

Almost every home, among the lowly, has its game-cock tied by a leash to a corner, and fights can be arranged any time. Every town of size has its bull-ring, where bull after bull must fight its way to,—ever and always,—*death!* Gambling of every other sort goes on everywhere, and the more a man wins, the more he plays to win more; the more he loses, the more he plays to regain!

As result, what money is earned is quickly squandered; then there comes poverty,—burning at heart; and, somehow or other, lack of all desire to go out and earn more. Indolence,

—shiftlessness,—trusting to tomorrow to bring better fortune, reign supreme everywhere!

When folks are idle so, it is not hard to get them into mischief and this the leaders know.

They hold out big encouragement. Organize a band; start a revolution; you cannot be any worse off if it proves unsuccessful! If it proves successful and we come to power, then you shall receive *this* post,—*these* spoils; I,—that; our friends, the others. The golden age we're dreaming of will be here at last!

"The very chance in it,—' the gamble,—appeals to the Mexican's nature, and he enlists forthwith! Another revolution is begun; it spreads like wildfire along the border; the party in power takes every step, of course, to suppress it;—and, lo, we have, once again, the perennial reign of trouble down in Old Mexico!

"Love is the Fulfilling of the Law"

By Minnie Iverson-Hodapp

The Gospel, in its fulness, is for loving souls. Pure love is the essence of heavenly joy. The love of our Heavenly Father for us, His children, surpasseth all understanding. Surely there is high privilege in our obeying the command "Thou shalt love the Lord thy God with all thy mind, might, and strength, and shalt serve Him."

The love we bear each other is also very sweet. It connects thousands of hearts in tenderness and fidelity. It throws the mantle of charity over many a weak and erring mortal and leads him to seek the right. Our Heavenly Father has great regard for this precious relationship for He has said, "Thou shalt love thy neighbor as thyself."

Love is that gracious power which warms our souls and endows

our minds with good. It whispers courage and hope to even the humblest and weakest among us. Surely we will all take heart in our aspirations.

"It is not growing like a tree,
In bulk, doth make man better be,
Nor standing long an oak three thousand year,
To fall at last a log,—dry, bald, and sere.

The lily of a day
Is fairer far in May
Although it droop and faint that night—
It was the plant and flower of light—
In small proportions we just beauty see,
And, in brief measures, life may perfect be."

God who has given us this command to be loving, will also give us a measure of success in keeping it, if such be truly our aim. The companionship of the Holy Spirit will sustain us in

patience and kindness that we may see the good in others and be gentle also to their failings. A pure, prayerful mind with active, intelligent habits will be in tune with divine aid.

It is because "iniquity shall abound that the love of many waxeth cold." If greed, pride, and envy are uppermost in a person's mind many of the finer things are sure to be crowded out.

The Prophet, Nephi, whose history is told in the Book of Mormon, was both beloved and loving. At one time he was shown in vision the beautiful Tree of Life. He tasted of its fruit which was wondrous sweet, yet he knew not its meaning. While he pondered in his mind, the scene changed. This time he beheld the cities of the earth. Nazareth was clear to his mind. In Nazareth he beheld the Virgin Mary. She was fair and beautiful above all virgins. For a season she was hidden from view. When she returned, she bore in her

arms a child. Said the revealing angel to Nephi, (speaking of the Child)

"Behold the Lamb of God, yea even the Son of the Eternal Father. Knowest thou the meaning of the Tree?" Nephi answered:

"Yea it is the love of God which sheddeth itself abroad in the hearts of the children of men—wherefore it is the most desirable above all other things."

And the angel answered, "Yea and the most joyous to the soul."

The love which our Savior taught includes all virtue and leads from joy to joy. Clearly "Man is that he might have joy."

The day of warning is come. Is spiritual warmth kindled within your bosom? Is the love of God and your fellow-man uppermost in your mind?

The day of grace for those who love the Gospel will never fade away. God is love and love is the fulfilling of His law.

Industry of South Jordan Sunday School

During the war the Superintendent of the South Jordan Sunday School donated the use of one acre of land, water free, to the Sunday School, for the purpose of raising potatoes. The school teachers and children cultivated

maining part was purchased text books. The accompanying pictures show the people at work on the farm.

As an example of industry the action of the South Jordan Sunday School might be followed, with pro-



the land and raised crops to the value of \$171.00. Out of this amount a \$50.00 Liberty Bond was purchased, which is now owned by the Sunday School as a whole, and out of the re-

fit, by other schools, as a means of supplying their pupils with the text books so necessary to insure successful class work.



Contributed by Daughters of the Utah Pioneers

The Package

By Miriam Wells

The small camp fire cheerfully sent its warmth out to the lonely mail carriers, while a few tall pines quietly kept their majestic guard.

"Mr. Dennie," Joe held his hands over the small blaze, as he nodded towards the mail wagon, "I'll reckon there's ever so many 'Merry Christmases' in our sacks for them out in Salt Lake. Makes me sort of feel like Santa Claus this trip."

Mr. Dennie smiled indulgently at the words of the younger man. "Well," he said, "There's no harm in looking at yourself in that light, just so the responsibility doesn't worry you."

"It does, though, a little. Quite a bit, in fact, and I'll be ever so relieved when the wagon's safely unloaded, and every one has what belongs to him. Now tomorrow night by this time, we'll either be safe in the Valley, or—"

But the elder interrupted him. "Don't think of the other, Joe," he said, "It never did help any one crossing the mountains to think of all the bad that could happen. Forget it all but your safe arrival."

"But with this Walker War on, and so many Indians outrages—well, I find it rather hard not to be a little worried," and Joe looked closely at the pines in front of him, and into the darkness beyond.

Mr. Dennie watched the earnest face of the boy for a moment, as his eyes tried to penetrate into the darkness, and smiling sympathetically, he

thought of the many times he had made the monthly mail trip from Independence to Sacramento. Many of his mail wagons had been plundered and robbed by the Indians; the icyness of north winds and the wilting heat of southern gales had both given him their worst; wolves had howled him to sleep in their hungry loneliness, and so now, he just took his journeys over the plains and mountains as a matter of course. But with Joe it was different, for this was but his second trip, and the fear of Indians had been uppermost in his mind since leaving Independence.

"Mr. Dennie," the frightened voice of his companion interrupted his recollections, "What's that noise?"

But Mr. Dennie calmly ignored the comment. "Now, Joe," he said, "Looke here. You've just simply got to forget all that miles and miles of darkness and trees. It won't do you a bit of good. So I'll tell you what let's do. We've a long evening before us, and I can well see that you'll never sleep at all. So let's pull out a sack from the wagon, and try to guess what the different packages contain, and make up stories about them. What do you say?"

Joe's hand slowly fell from the butt of his revolver, but his eyes still looked into the blackness, and he laughed nervously. "You're mighty thoughtful, Mr. Dennie," he said, "And I hate to be a baby, but it seems as if I just can't keep my mind away from such horrors. But perhaps that'll help a little, so let's try it."

They dragged a canvas sack from the mail wagon, half concealed by the

sheltering pines, and drew it close to the bon-fire. Then sitting on the cleared and blanketed ground, with their backs against a dead log, they drew from the sack the different packages.

"Mostly letters," Mr. Dennie chuckled, his hand full of white envelopes, "But they'll be worth a million dollars to every one who receives them." He drew out a carefully wrapped parcel. "Now, Joe," he went on, "Here's a chance for your imagination. What would you guess to be in here? I'll say a bead loom, or something of the sort."

Joe looked at it a moment, and again laughed nervously. "Looks to be more like a tomahawk, to tell the truth, Mr. Dennie," he answered.

But Mr. Dennie ignored the suggestion, and quickly pulled out a square box, and his laugh, a little forced, rang out loudly into the quietness, as he held the package high in the air. "I'd guess this to be a plug of the best tobacco in the world, if it weren't for the address," he said.

Joe took the proffered package from his hand, and read the address aloud. "Why," he said, "it's for President Young." Then he added, smacking his lips in mock delight, "Better make it a plum pudding, or a fruit cake."

"All right, Joe, here's to the plum pudding, or the fruit cake, which ever you will, and here's to its happy owner, President Brigham Young," and they laughed together as they dropped the little package back into the sack.

Hurriedly Mr. Dennie pulled out another one, for even he seemed to

hear an undue rustle in the silence, and he cared for no spare time for Joe's fanciful illusions.

Could the blue eyes of Mr. Dennie and Joe have seen into the darkness, they would have shared the presentiment of danger. For ambushed in the night's concealing blackness, and pines, six Indians lay watching the movements of the campers, as they waited for the signal from their leader, Walkara.

They had followed the mail wagon over the mountain trail for many miles, and seen the mail carriers finally encamp for the night. Sheltered by the growing darkness, closer and closer they had drawn around them, until Walkara, nearest the campers, could even hear their low conversation as they pulled the contents from the sack. His black eyes glistened as Mr. Dennie held up the square package, thinking it tobacco, and as he looked at the suit of white man's clothes he was wearing, Mr. Dennie's voice sounded out into the night air. "All right, Joe, here's to the plum pudding, or fruit cake, which ever you will, and here's to its happy owner, President Brigham Young."

For a moment the Indian chief hesitated and drew back, then hastily crawling back to where his companions lay waiting, signalled for them to retreat. Once far away from the lonely mail carriers, he said to the disgruntled braves in his native dialect, "President Young gave us food and we won't take his things now."

And so, Mr. Dennie and Joe played Santa Claus to the settlers of the Valley that Christmas.

Suggestive Helps in the Preparation of a Lesson

*As Prepared by the Correlation Committee for the use of all
Auxiliary Organisation Teachers*

Steps in Preparation

I. The Proper Attitude of Teacher.

1. Toward God.
2. Toward Class Members.

It would seem almost needless to say to regularly authorized workers in the Church that the requisite in the preparation of a lesson is the teacher's spirituality, his close relationship to God our Father, and yet so vital is it to successful teaching, that we wish to emphasize it by giving it first importance.

The teacher needs Divine guidance and inspiration. If he cannot or does not pray for these in the preparation of his lesson, his study will do him little good and the members of the class less. It is true that "If you are not right toward God, you can never be so toward man."

He who earnestly prays for something is usually willing to work to obtain it; and prayer and work combined is a mighty force for good.

The second requisite to successful teaching is a thorough and sympathetic knowledge of the members of the class, not only as a group, but as individuals. Familiarity with home, school, and play conditions will give a teacher ability to plan lessons that will touch at points of vital interest in the experiences of the members of the class.

II. Accumulation of Material.

It is evident that a fundamental element in the preparation of a lesson is to become thoroughly familiar with the whole context. By studying the original text, and all available comments about it, the teacher will be able to look at the lesson as a whole, as an artist might view a landscape scene from which he desires to paint a beautiful picture. As the teacher's comprehension of his subject broadens different points of view present themselves—views, at first somewhat hazy, but familiarity gradually clears the mist, and the whole stands before the mind in the clear light of day.

By studying thus, the teacher, to change the figure, has not only decided upon the kind of a house to build, but has accumulated the material with which to build it.

III. Selection of Central Truth or Aim.

The lesson is to be given not just to

teach a few facts in sacred geography or of biography or history, but to bring the class members in closer relationship to God. Often facts in the lesson are only means to an end—the teaching of a spiritual truth.

A lesson may contain several truths, but it will be stronger and more interesting if the facts be so arranged as to emphasize only one. Others may be touched incidentally but the focusing of the lesson's rays on one point makes the truth more impressive.

See the truth clearly; and as a test that you do, write it concisely.

IV. Classification and Grouping.

1. Emphasize material bearing on aim.
2. Eliminate irrelevant matter.
3. Outline the lesson.

When the material for the lesson has been thoroughly absorbed by the teacher and he feels sure that he can express the aim definitely the next thing is to make careful adaptation to the class. It now becomes necessary to choose from the accumulated material those facts which will most directly and interestingly bear the truth home to the minds of the class members. Use only that part of the material which can be understood and through which the application of the aim may be expected to work out in action. Some of the matter will be found inappropriate and some irrelevant. This should be submerged or rejected, and the relevant and appropriate elements arranged logically.

V. Suggestive Headings for Lesson Outline.

1. The subject.
2. The text.
3. The lesson setting.
 - a. Time.
 - b. Place.
 - c. Customs, etc.
4. Central truth or aim.
5. Groupings.

Headings may be indicated in the following form:

- I.
 1.
 - a.
 - b.
6. Illustration and Re-enforcement.
7. Discovering attitude of class. (Has the message reached the hearts of the class members?)
8. Application.
9. Assignment of next lesson.



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SALT LAKE CITY, - DECEMBER, 1919

Christmas, 1919

One year ago, when the great guns of the war were hushed by the signing of the armistice, we expressed our thanks and gratitude that the dreadful

thing was ended and looked eagerly forward with a prayer for an early world's peace and for the establishment of some sort of a league which would forever end war; but the year has passed, and, while actual hostilities have ceased on the battle fields, peace has not come to the world. Our own country is technically still at war with Germany and Austria. Strife, bitterness, and red anarchy prevail in many countries and internal disturbances are testing the patience and wisdom of our country's leaders. Our institutions are being tried in the balance but because of our belief that the constitution was divinely inspired we are not afraid that it will be found wanting; though it will take wise heads to save our country from danger. We have faith in the sober judgment of all right minded Americans; they will not permit the evil intentions of Bolsheviks and Anarchists to prevail.

Here in these valleys, for the present, at least, we have peace and happiness and while we suffer with the rest of humanity on account of the high cost of living and are put to our wits' end to live within our incomes, yet we are free from the violent disturbances which characterize some sections of our country, and for this we are grateful.

And so, accepting with resignation whatever may come we praise the Lord and re-echo that wonderful hosanna which has come to us through the centuries, "Glory to God in the highest, and on earth peace, good will toward men."

SUNDAY SCHOOL WORK



Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

SACRAMENT GEM FOR JANUARY AND FEBRUARY, 1920

(D. S. S. Songs, No. 115)

Moderately slow.
Use soft 8-ft. stops.

Music by TRACY Y. CANNON.

PRELUDE

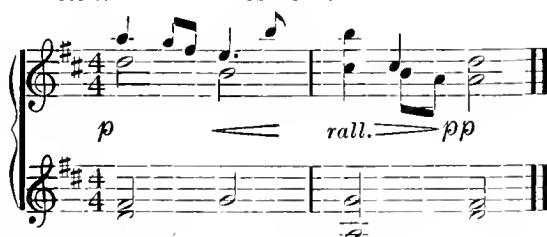
poco rit.



In memory of the broken flesh
We eat the broken bread;
And witness with the cup, afresh,
Our faith in Christ, our Head.

Slow.

POSTLUDE.



Note.—Owing to an error in the printing for the Sacrament Gem in the January "Juvenile" organists are requested to disregard the music as it there appeared and play the prelude and postlude, for both January and February, as published in this issue.—T. Y. C.

CONCERT RECITATION FOR FEBRUARY, 1920.

"Remember the Sabbath day, to keep it holy.

"Six days shalt thou labor, and do all thy work:

"But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." (Exodus 20:8-11.)

Uniform Fast Day Lesson for February 1920

Subject: The Sabbath Day.

Outline.

To be adapted to the capabilities of the respective classes.

1. The spirit and obligations of the day: Determine here as definitely as may be what the spirit and obligations of the day are, in the light of the following scriptural passages: Ex. 20:8-11; Doc. and Cov. Sec. 59:9-15; Mark 2:27; Luke 6:9.

2. Benefits to be derived from Sunday observance.

a. Physical.

b. Mental.

c. Spiritual.

3. Saturday preparation for Sunday.

a. In the home.

(1) Cleanliness.

(2) Clothing.

(3) Meals (see Doc. and Cov.)

(4) Preparation of Sunday lessons.

b. Outside the home.

(1) Ill effects of Saturday night amusements.

4. Sunday morning preparation for Priesthood meetings and Sunday School.

a. Early rising.

b. Morning prayer.

c. Early breakfast (many families disperse with a regular breakfast in order to facilitate attendance at the morning meetings).

d. Resolution to keep Sunday sacred.

5. Sunday meetings. What can we do to assist in:

a. Promptness in attendance.

b. Active participation in congregational singing. Get the habit of carrying a hymn book.

c. Retain seats in the spirit of worship till after the benediction is over.

6. What may not be done on Sunday?

a. Automobile and buggy riding should not be indulged in.

b. Pleasure resorts and motion pictures, not to be patronized.

c. Picnics, excursions, fishing and hunting not profitable.

d. Boisterous games unbecoming and out of harmony with the spirit and purpose of the Sabbath.

e. Elaborate dinners, requiring much work at home, preventing attendance at meetings, unprofitable.

f. Late rising and "lying around" the home not conducive to spirit of worship.

g. Spending money on Sunday not to be encouraged.

7. What may be done on the Sabbath Day:

a. Going to meeting is enjoined upon us by the Lord.

b. Reading of good books.

c. Family gatherings in the evening after meeting where the spirit of worship may be encouraged with appropriate songs, stories and music.

d. Good deeds of any kind, like visiting the sick, taking flowers, etc.

e. Make Sunday different from any other day; emphasize the fact that it is the Lord's.

f. Make a special effort at personal appearance. To put on our best, even if we cannot go anywhere, is, in itself, cultural.

(See also "Juvenile Instructor," April, 1919; also "Juvenile Instructor," Parents' Department, for November and December, 1919).

COURSES OF STUDY FOR 1920

Kindergarten Department

Second year class, Text book: "Sunday Morning in the Kindergarten," Second Year, 50c postpaid.

Primary Department

Second year class, Text book: "Stories from the New Testament," 50c postpaid.

First Intermediate Department

Second year class, Subject: "Young Folks' Bible Stories." Lessons outlined in current numbers of "Juvenile Instructor."

Fourth year class, Text book: "Ancient Apostles," by David O. McKay, \$1.25 postpaid.

Second Intermediate Department

Second year class, Text book: "The Story of the Book of Mormon," by George Reynolds, \$1.00 postpaid.

Fourth year class, Text book: "What Jesus Taught," by O. J. P. Widtsoe, \$1.00 postpaid.

Theological Department

Second year class, Text book: "Old Testament Studies," Volumes I and II, by Joseph M. Tanenr, \$1.00 each postpaid.

Advanced Theological, Text book: "A New Witness for God," Vol. II, by B. H. Roberts, \$1.25 postpaid.

Parents' Department

Subject: "A Study of the Ten Com-

mandments," Lessons outlined in current numbers of "Juvenile Instructor."

Teacher-Training Department

Text book: "Art of Teaching," by Howard R. Driggs, 50c postpaid.

DESIGNATION OF CLASSES IN DEPARTMENTS.

Classes in the Sunday Schools shall be designated by the year of the outlined lessons in each department, namely:

First Year Kindergarten Class	} Ages 4, 5 and 6
Second Year Kindergarten Class	
First Year Primary Class	} Ages 7 and 8
Second Year Primary Class	
First Year 1st Intermediate Class	} Ages 9, 10, 11 and 12
Second Year 1st Intermediate Class	
Third Year 1st Intermediate Class	
Fourth Year 1st Intermediate Class	} Ages 13, 14, 15 and 16
First Year 2nd Intermediate Class	
Second Year 2nd Intermediate Class	
Third Year 2nd Intermediate Class	
Fourth Year 2nd Intermediate Class	} Ages 17, 18
First Year Theological Class	
Second Year Theological Class	} Ages 19 and over
Advanced Theological Class	

Where there are a number of divisions in any class of any department, the designation should be section 1, 2, etc.

Teacher-Training

By David O. McKay

The ultimate aim of all teaching in the Church is to aid in bringing to pass, under the inspiration and guidance of the Lord, the immortality and eternal life of man. A direct and immediate purpose is the establishing in the hearts of the young men and young women a testimony of the divinity of God's work, without which eternal life cannot be obtained—"for this is life eternal, to know Thee, the only true God and Jesus Christ, whom Thou hast sent."

As a means of accomplishing this ultimate end, we have placed at our disposal and use the records of God's revelations to men, also the record of His hand dealings with mankind. This includes, as you readily see, not only that which we have in sacred literature, known as the fundamental works of Scripture, but also God's

records in creation. Associated with these fundamental works of creation and revelation are also experiences of man's relationship to each other as social beings, and his attitude toward God and His work.

It is the records of God's hand dealings with man that we are now to consider for a few moments. We take from these records in Scripture, in nature, or in life, some chapter, some incident, some paragraph upon which we build a lesson, which we present to the young men and young women with the special purpose of convincing them of the truth—and having once convinced them, of moving them, if possible, to action to introduce that truth into their lives.

We are definitely instructed by the Lord to devote special attention to this phase of our work. In Section

88 of the Doctrine and Covenants we find the following commandment:

"And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms, that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

Can you get in all literature a more comprehensive statement of the field into which teachers must enter for the purpose of being prepared to teach the word of God than in that revelation?

A Church of Teachers

We are a Church of teachers. Each auxiliary association is but an organization of teachers. Even the young men and young women whom the leaders teach are themselves in turn teachers. Even in the Latter-day Saint home the father and mother are expected to be teachers of the word—expressly required so by the revelation of the Lord. Every quorum of Priesthood as well as every auxiliary organization is made up of a body of men and women who are in the ultimate sense of the word, teachers; therefore this revelation given directly to those who had "assembled to receive his will" refers to all.

Now, the great obligation upon a teacher is to be prepared to teach. A

teacher cannot teach others that which he himself does not know. He cannot make his students feel himself. It is ridiculous to attempt to lead a young man or a young woman to obtain a testimony of the work of God if the man or woman who is attempting to lead does not have that testimony himself or herself.

Three Elements in Teaching

There are three important elements in true teaching which every teacher should keep constantly in mind; first, conversion to the principle to be taught; second, a knowledge of the facts in the lesson and associated principles; third, ability to employ the best methods of leading students to see what the teacher sees, to know what the teacher knows, to feel what the teacher feels.

As a means of aiding teachers to accomplish these things, there have been established throughout the Church Teacher-Training classes.

How Organized

I will assume, in order to bring the organization and plan definitely before us, that we are now members of a ward in which no Teacher-Training class has been organized. We understand that the recommendation of all of the general boards of auxiliary organizations and also of the General Authorities regarding Priesthood quorums, is that once a week all officers and teachers of the quorums and associations of the ward meet for the purpose of getting facts, of learning methods, that will better enable them to reach the souls and lives of the boys and girls in the classes. But we have no class organized.

It is the bishop's duty to call quorum officers and the heads of all the auxiliary associations in council meeting—the express purpose being: first, to secure the support and cooperation of all organizations in the ward in holding such a class; second, to choose

the most convenient hour in which to meet; and third, to choose by prayer and by inspiration of the Lord and unanimous approval, some man or woman who will stand as a leader and Teacher-Trainer of the young men and young women who are going to take the course. It is the Bishop's right, of course, to choose this instructor but he will ask the others for suggestions.

The Teacher-Trainer

In this connection it is suggested that the Teacher-Trainer be chosen from the ranks of those who remain more or less permanently in the ward. You may have some man who stands pre-eminent, perhaps, as an educator; but as soon as the school year closes, he may go to some other place. The result is that there may be a feeling that there is nobody else to succeed him, and your Teacher-Training movement receives a setback which it may be difficult to overcome. Better have one even less experienced in the science of pedagogy and psychology, and who is permanently residing with you, and above all, whose heart is in the work of the Lord and in the Teacher-Training organization.

After all, the technical learning is secondary, if you keep in mind the ultimate aim of the work. You must never lose sight of that. It is the spirit which teaches the spirit. What you are is what will influence your children—not what you say. The Spirit of the Lord is what is going to reach those teachers and teach your children. So do not say you haven't somebody in your ward who can take the leadership of the class.

A Teacher not a Preacher

Let it be kept in mind, however, that the Teacher-Trainer should not be a preacher. The Teacher-Training organization is in every sense of the word a class. If the members depend upon the Teacher-Trainer for

giving the lesson, expounding it as he would expound a principle of the gospel from the pulpit, you will find that there will be little development on the part of the teachers. Expect preparation from all the officers and teachers of all auxiliary organizations, and all that the Teacher-Trainer should do is to guide in this and that elucidation of topics of the lesson assigned. It is a class in every sense of the word, and every officer and teacher is expected to prepare on each particular lesson, and recite promptly when called upon.

Four Sessions Every Month

It is suggested that four sessions be held during the month. The time of meeting will be determined upon by the bishopric of the ward, in consultation with those who are interested. If no Priesthood meeting be held Sunday, 9 o'clock Sunday morning would be an excellent time. But we have no right—and neither is it desirable—to suspend the Priesthood quorum when it is established to study at that hour. Where the Priesthood meeting is held Sunday morning, the class may be held at another hour during the week most convenient to all interested.

On the first week, the time will be devoted to "The Art of Teaching," the second week, separation into auxiliary groups.

First Week's Lesson

That means simply this: that at the first night assembly or first Sunday morning, we meet for opening exercises, under the direction of the bishopric, the Sunday School superintendent, by the request of the auxiliary associations, conducting the exercises. After prayer and singing and any instruction which the bishop may have, the Teacher-Trainer then presents to the class "The Art of Teaching," and develops the lesson assigned. There is no separation into groups; the hour is devoted only to the consideration of

principles underlying the art of teaching.

Second Week

One week from that time we meet in the same place under the same conditions and the same body of workers; but after opening exercises, the Relief Society members, officers and teachers, retire to the place assigned; the Young Men's Mutual Improvement officers and teachers go to their place assigned; the Sunday School to theirs, etc.

Third Week

"Art of Teaching;" order of business the same as the first week.

Fourth Week

Order of business same as the second week.

What to do in Auxiliary Group

Now, what most concerns the classes throughout the Church, is what shall be considered when they meet as auxiliary groups. It has been suggested that this be the "application hour;" and the thought has become quite general that the lesson which was developed one week before in "The Art of Teaching" will now be applied to each particular auxiliary group work. This, however, is not practical. The principles in the "Art of Teaching" may be applied in every lesson prepared and presented.

The time of that auxiliary group will be better spent in the consideration and preparation of the lessons that are to be given during the following month. Such direct help as this is what teachers really need. It is essential that every teacher be thoroughly prepared before he goes before his class, for upon presentation of each particular lesson, upon the teacher's attitude toward the truth in the lesson will largely depend the boys and girls' attitude toward it and toward Church work in general. If the

students be turned away from the class feeling in their youthful hearts that they have received nothing from the recitation, it will be difficult to get them back the following week; but if, on the other hand, they have been thrilled or at least intensively interested, or even if they have been given but one thought which has appealed to them, their intentions and desires to return will be manifested by their presence one week later; so, this hour may be with great profit to the teachers, devoted to the consideration of a specific lesson or lessons to be given either one week or two weeks hence.

Superintendency to Assist in Class Work

In the advanced departments there is only one teacher to each class, and the question naturally arises, with whom will we consult on this preview day. It will be noted that the phrase "The Superintendency Participating" is mentioned above. This is used advisedly, for it is suggested that at least two members of the Superintendency prepare on the lessons of a particular department each month and on the 4th Sunday meet with the teachers of this department and compare aims, outlines etc., and receive and render such help as may be possible. Should there be three departments in the school, each of which has only one teacher, perhaps the services of the Teacher-Trainer might be secured to prepare on the lessons for one of these three departments.

In all this the great difficulty will be that there will be insufficient time to accomplish the work desired. However, if the work is systematized and consultation carried on expeditiously, much help and inspiration may be obtained preliminary to the final preparation of the lessons prior to being presented to the class.

The Sunday School Report Meeting

It would be advisable to devote two

days a month to the presentation of these lessons, if there were not another phase of Sunday School work of equal if not of greater importance, demanding constant attention; and that is the necessity of keeping in personal contact with the total membership of the school. As a means of aiding in the enlistment work, and of encouraging teachers to become personally acquainted with their students, it is recommended that the regular monthly report meeting be held on the second Sunday of each month (or on the second week day meeting in those wards in which Priesthood meeting is held Sunday morning). For a suggestive order of business for this meeting we offer the following:

Ward Superintendent and Assistants presiding and conducting.

1. Silent Roll.
2. Reading of minutes of Teachers' Meetings for the previous month.
3. Unfinished business.
4. Consideration of the departmental reports. These reports should have been submitted in writing to the Superintendency sufficiently in advance of this meeting to permit the members of the Superintendency to have given them careful consideration, and to have summarized as much thereof as would be of interest and benefit to the Board, which summary should be now submitted and considered.
5. Class Needs.
6. Committee Reports.
7. Miscellaneous business.
 - a. General Suggestions for school betterment.
 - b. Receiving new officers and teachers, etc.
8. Prayer for inspiration in the day's work.

Note:—When the meting is held Sunday morning the above program is suggested. When held at other times we suggest a song before benediction, if other auxiliary organizations will not be disturbed thereby.

Union Work Correlated

Many of the leading stakes have expressed a desire to continue the regular monthly Unions in addition to The Teacher-Training Classes; and now that the preparation work is confined practically to one meeting a month, the monthly Union becomes almost indispensable, when conditions are at all favorable.

Three Important Phases of Sunday School Work

To conclude, then, there are three important phases of Sunday School work—three features upon which the entire Union should concentrate all combined effort and inspiration:

- (1) Members, or Whom to Teach.
- (2) Matter, or What to Teach.
- (3) Methods, or How to Teach.

By way of summary, let us present in outline form the method of procedure of Teacher-Training Classes as applied strictly to the Sunday School group:

Teacher-Training Classes

1st Sunday (or week night) "Art of Teaching," Methods.

2nd Sunday (or week night), "Report meeting," Members, Whom to Teach.

3rd Sunday (or week night), "Art of Teaching," Methods.

4th Sunday (or week night), "Preliminary Preparation of Lesson," Matter, What to Teach.

"Glory to God in the highest, on earth peace, good will toward men."

Secretaries' Department

Laurence W. Richards, General Secretary

Note.—An error has been made in the printing of the new ward monthly report cards, viz.: Parents' Class enrollment and Cradle Roll attendance. Neither is required. Secretaries please disregard these lines in making up your reports. Read instructions regarding these rolls printed below.

Annual Reports

The Annual Ward and Stake Report Blanks for 1919 have already been mailed to the Stake Superintendents.

Local Ward Secretaries should have all their work up to date by December 15 so that the Annual Ward Report can be filled out promptly and accurately and mailed to the Stake Superintendent by January 10 at the very latest.

We urge upon the Ward Secretaries to be very careful in filling out their report. See to it that all statistics are given and above all, be accurate in your totals. Answer all the questions on the back of the report as they form the basis for the Annual Sunday School Report which will be given at the next General Conference.

Local Ward Secretaries, check up on your rolls and consult with the Ward Clerk at once to ascertain the number of members in the Ward between the ages of 4 and 20 inclusive. Also check over your rolls and find out the number of members between 4 and 20 inclusive enrolled in the Sunday School. Ascertain from the Ward Clerk the total L. D. S. population of the Ward. These questions form an essential part of the Annual Report. Some of the Wards and Stakes in the past have not given this information and we have been obliged to search the general Church records in order to complete the report. To secure this information correctly it is suggested a Sunday School canvass be made of the ward at the close of the year. (See Missionary Roll.) Secure this information now.

Stake Secretaries, we urge you to give this Annual Report your very best attention. Keep in close touch with your local secretaries so that your Annual Report will be mailed to us on time—not later than January 20 next. Prepare now for these reports.

Active Rolls and Statistics

Class rolls should be revised but once a year, and then under the direction of the superintendency; no name should be stricken therefrom except in case of death, removal from ward or absolute refusal to return to the school (and as to the latter, only by direction of the superintendency), but at the beginning of the year the names of those members who have not been in attendance for six months, yet who still reside in the ward and have not absolutely refused to return to the school, may be taken from the active roll, and placed on the "Missionary Roll," and be made the basis for missionary work until the names thereon are stricken off by being replaced upon the active roll.

In making up the average attendance for the year in a ward where quarterly conference is held, the date of the Conference may be eliminated.

Where a worker holds more than one office in the Sunday School (for instance as an officer and a teacher), his name should be entered but once on the officers and teachers roll, and the offices held by him recorded after the name.

The names of the Bishopric should be placed on the officers and teachers roll and the record of attendance kept; but the calling of the names (except in cases where the members of the Bishopric hold positions as regular teachers of the school) should be left to the pleasure of the Bishopric of each ward.

In cases where the members of the Bishopric hold positions in the school as regular teachers they should be considered as such in making up the statistics from the officers and teachers roll; otherwise their enrollment and attendance is to be considered only as any other member of the school.

Parents' Class Rolls

All that is required of this department is a report of the attendance at the class. A roll may be kept for missionary purposes or to assist the class teacher in conducting the class, but only the weekly attendance need be recorded.

To secure the average attendance of the Parents' Class for the month or year, add up the totals of the weekly attendances and divide by the sessions held.

Cradle Roll

The names of all babies in the ward under four years of age, one or both of whose parents belong to the Church, should be placed upon this roll. These names should be secured in connection with the annual Sunday School canvass of the ward, or by other means deemed advisable. When the names are secured the cradle roll may be kept in the Kindergarten Department either by one of the teachers already acting or by one specially appointed. It should be her duty to send greetings to the parents at least on each baby's birthday, and on such occasions as she thinks will result in good. These greetings may be in writing or by personal visit, preferably the latter.

Arrange the cradle roll conveniently so that the age of each child may be readily seen. When the child commences to attend the Kindergarten class the name should be stricken from the roll and entered on the Kindergarten roll. The cradle roll is not to be considered in making up the average attendance or percent of attendance of the school. The actual enrollment is all that is called for on the reports.

Missionary Roll

A careful canvass of the Ward should be made at the end of each year to ascertain the names of all members of the Ward between the ages of 4 and 20

inclusive, one or both of whose parents belong to the Church.

All members who have attended Sunday School during the last six months of the current year, should be placed on the active class rolls for the new year and all other names should be placed on the missionary roll.

The missionary roll should be revised every year. It should be noted after each name on the old roll the result of visits to the individual.

A report of each name on the missionary roll should be given to the local Superintendency at the regular monthly business meeting. The names should be carefully considered and special assignments of teachers made to visit during the month.

Each class teacher should be charged with the responsibility of securing, if possible, the attendance at Sunday School of all those members on the missionary roll of the ages corresponding to the department represented.

Where a local Sunday School has an active enlistment committee, it should co-operate with the Superintendency and teachers in doing special missionary work among the members listed on the missionary roll.

Every Ward should have at least one missionary roll book and as many more as practical.

These roll books are pocket size and can be secured at a nominal cost from the Sunday School Union Book Store, 44 E. South Temple, Salt Lake City, Utah.

Librarians' Department

J. Leo Fairbanks, chairman; T. Albert Hooper

A small book costing 75c, which would be very helpful to the teachers of every Sunday School, is "The Socialized Recitation," by William Whitney, published by the A. S. Barnes Co., of New York.

Although this book deals with the subjects taught in the public schools, still the illustrations are applicable to Sunday School teaching. The verbatim reports of class activity make plain the method to be pursued throughout a class recitation.

The following quotations from the book reveal its character and advantages as a desirable Sunday School method:

"The Socialized Recitation is the outcome of practical experiments to create

an atmosphere of activity and responsibility for the child in the classroom. The spirit of democracy is the spirit of individual efficiency and self-control. The schoolroom of the past has emphasized discipline and control from the standpoint of the teacher. The Socialized Recitation emphasizes self-control and activity through experiences created in the classroom for the purpose of training the child by means of his cooperation with others engaged in some, essential and profitable work.

"The old form of recitation emphasizes the subject-matter usually to the exclusion of the child. The Socialized Recitation emphasizes the pupil and uses the subject-matter as a means for the ex-

pression of his own ideas and to develop his power. The child becomes the important issue under the Socialized Recitation while under the old form of recitation the subject-matter and course of study assume the prominent position. The one uses the facts of books to create experiences for mental, moral and social training; the other uses facts for information almost entirely. Should development and training result, the old method does not object, but does not concern itself.

The Socialized Recitation Makes the Schoolroom Real, Life-Like and Natural.

—"The subject-matter of a given lesson is so planned by the teacher that it becomes material to be used by the child in creating experiences, and in giving and receiving impressions. Thus to a very large degree drill is eliminated, but the facts are nevertheless fixed, because of the concrete situations in which the child uses them. The Socialized Recitation avoids the artificial conditions of the old classroom and recitation. The teacher is no longer the standard and arbiter of all things. The children become members of a working community which adopts the principles of character and of good citizenship as the standard of living and working. The teacher becomes a better planner and guide, but is less active in the classroom during recitations. The teacher's work must be done before school opens, and once in the classroom, she becomes only a member of the class with more or less authority as required.

"The Socialized Recitation does not neglect any of the formal or fundamental principles of good teaching. It employs them to far better advantage and does away with the **academized recitation** conducted by the teacher to the exclusion of the pupil and his participation in the work."

Main Points to Be Noted.—"(1) Conversations and discussions are to be transferred to the class circle, of which the teacher sitting with the class is but a unit, just as each child is a unit. Discussions, questions, criticisms are to be between pupils—with the teacher only occasionally drawn in, rather than [as heretofore] always between teacher and some pupil. The teacher should be a guide and not do the reciting for the class. (2) Encourage both freedom and desire to offer additional facts or to make inquiry concerning points dis-

cussed. (3) Corrections to be noticed and discussed by pupils. (4) The teacher to bring out any errors not corrected and taking part only when necessary.

Mistakes to Avoid.—"1) Pupil-training, where one pupil takes entire charge of a class period. This misinterpretation of the method allows for scarcely more freedom than when the teacher's personality dominates the class. The method does not become changed; there is merely a change of personalities. (2) Timid pupils not volunteering. (3) A bright group controlling the entire discussion. (4) Mistaken interpretation of the new freedom permitting confusion in room. (5) Weak points of lesson equally stressed with important points. (6) Parrot-like expressions of criticism. (7) Resentment of just criticism. (8) Reference work organized by pupils only. (9) Unity and coherence violated.

Suggestions for Avoiding Misinterpretations.—"1) There should be developed a 'give and take' attitude among class members. The bright pupil will 'play the game' by calling for additional facts from certain rows or individuals. Those who can add to his recitation will stand until recognized. Parliamentary courtesy is insisted upon. Thus the opportunity of leading is passed on by one pupil to another whom he chooses. (2) Timid pupils are to be noted and before another recitation their names quietly suggested to those pupils who are apt to take voluntary part in the discussion. (3) A bright group should be encouraged to draw into the discussion others of less initiative. Break up groups by often calling on whole rows. (4) Confusion in standing and exaggerated enthusiasm must not be countenanced. Allow no pupils to stand or question a speaker until he has finished speaking. (5) The teacher should carefully work out the lesson, selecting the important points for suggestion to the class. (6) Variety in expression should be insisted upon, and definite constructive criticisms the only ones permitted. (7) The proper attitude of receiving just criticism should be shown. (8) Reference work should be mapped out and assigned by the teacher. (9) 'Keeping to the point' must be the teacher's watchword. Guide the pupils to watch and check the careless thinker. It is splendid training for a class thus to demand keen attention, and allow no wandering from the point."

"Glory to God in the highest, on earth peace, good will toward men."

Choristers and Organists' Department

Joseph Ballantyne, Chairman; Edward P. Kimball and Tracy Y. Cannon

The Art of Questioning

(The Art of Teaching, Chapter VI)

By Joseph Ballantyne

Suggestions for Union Meeting, or where Union Meetings are not held, for the Choristers and Organists' Department at the Monthly Meeting of the Stake Superintendency and Board.

Skilful questions with a significant meaning, properly employed, form the basis of Socialized Activity in the class room and serve the splendid purpose of arousing interest in the entire class or school. We are always interested in the answer to any question from a class member to ascertain if it agrees with our own viewpoint. If we have no formulated answer our concern is to receive enlightenment from one who has. The point of emphasis, then, becomes one of a properly put question at the opportune time, else we need have little hope of results in its answer.

In singing practice our problem of questioning is materially different than in the class room, where the material under discussion is largely doctrinal, biographical and historical. We have to deal with a unity of words, with music.

It would be time uselessly spent to ask questions of the School regarding the form employed and harmonic structure used in the construction of our hymns. In the first place, only few could give an intelligent answer, and could it be given, would interest no one, not conversant with the principles employed.

There is, however, one certain rule upon which all our songs are built and which is easy of understanding.

We find our music divided into measures, upon the first of which comes a strong accent. Upon this accent will always be found the important word or syllable of a word. A splendid way to develop the rhythmic feeling is by having some importance attach to the important and less emphasis on unimportant words. A question here as to the important words of a phrase is most timely and interesting and can you induce the members to sing, as they would correctly speak the phrases, you have a rhythmic flow indispensable to good singing, and would rid us of a great deal of the

monotonous renditions we frequently hear.

The school very naturally would be interested in a question, which answer would guide them in the employment of the right sentiment in singing the different songs. "Sunshine in your heart," surely must demand a spirited happy and enthusiastic rendition; whereas, "While of these emblems we partake" could only be properly given with a sympathetic tone, a heart full of sympathy, love and devotion. Coupled with the above suggestions the most effective means of formulated questioning would be in an analysis of the content of the text—the word meaning. And herein lies the opportunity for the greatest essential demand—that we spiritualize our songs through the means of emotional development. We never put into an act a truth we haven't beforehand felt, and we have never felt a truth without first knowing its true meaning. Our hymns are full of the most beautiful sentiments, which, if understood, will be productive of the greatest possible good. If we can get the children to honestly feel the truths of these songs our reward will surely be found in the consciousness that in their lives they have been led to perform kindly acts of love and service through impressions made in Sunday School.

DISCUSSION

1. Why should we strive for a proper question at the opportune time?

2. Discuss the material difference, as well as the strong analogy between questioning on a song and a class lesson?

3. Name some specific essentials upon which questions could with profit be asked?

4. Why should we emphasize the word meaning in our songs?

We suggest "Sowing" (No. 37) for use in practise this month, for the express purpose of testing two important ideals.—proper and timely questions as a means of developing the meaning of the words and to get a new vision of this beautiful hymn, through a mental and emotional picture of the ideals it conveys.

The basic sentiment in the song is that in our words and looks and actions we are sowing seeds of good or ill.

Note the apt comparisons and simple illustration in each verse. Space will permit us to use only a few: "Seeds that fall amid 'the stillness of the lonely mountain glen," "Seeds cast out in crowded places trodden under foot of men." Could we not suggest that in the stillness of the mountain glen the undisturbed seed would have its fullest nourishment and complete growth? What act in life would be comparable to this? Would not the sincere prayer we offer in our secret chamber? If we do it in sincerity do not our desires develop into acts and deeds of service?

What acts of life could we compare to "seeds cast out in crowded places," etc.

"Seeds by idle hearts forgotten, flung at random on the air." Are we guilty of offense by the unkind things we say and do? Do we in our thoughtless movements give offense and soon forget that we have hurt the feelings of our brother? In contrast, "seeds by faithful souls remembered—sown in tears, and love, and prayer."

What a pleasant memory! Have we been the means of comfort and assistance to those in need and distress? acts that are never forgotten by those to whom they were administered—"seeds that lie unchanged unquicken lifeless on the teeming mould"—"seeds that live and grow and flourish when the sower's hand is cold." In one instance the words acts and deeds never reach fruition—they remain lifeless and forgotten; while to the person whose life has been devoted to service for others they live on, the

memory of which is pleasant to cherish. The song is full of these beautiful comparisons of good deeds and those evil; and finally in verse four an appeal is made to our Heavenly Father not to permit us to "sow alone," that His angels may "guard the furrows" where the precious grain is sown" until we reach our ultimate goal of life eternal, but not until we have gone through the trying process of "sowing in tears."

There is a world of opportunity in the development of the content of these words. They must be simplified to meet the needs of the pupils, and by question and answer, what a wonderful lesson may be taught!—that noble looks, words and deeds are the essentials not only for right living, but for future happiness and life eternal.

These are the merest kind of suggestions, and necessarily so, because of lack of space. The prime purpose is to stimulate the Chorister along a right avenue of thought, that he may study, analyze and get a formulated ideal to present to the school. The music most of our schools sing but we are convinced that if these suggestions are carried out it will require a full month to develop the text. Do not permit this outline to prompt you to go to extremes in talking or asking questions. Aside from your singing, one verse for each Sunday is all that can possibly be developed. Test your skill, Choristers. If at the end of the month the song has been greatly enhanced in interest you have been successful.

Parents' Department

Howard R. Driggs, Chairman; N. T. Porter, Henry H. Rolapp, E. G. Gowans, Seymour B. Young, Charles H. Hart, Hyrum G. Smith and George N. Child

WORK FOR FEBRUARY

Study of the Ten Commandments

Fourth Commandment. The Sabbath Day

Sunday, February 1

Uniform Fast Day lesson

General Comments and Suggestions

Your committee acknowledges receipt of many favorable comments on the "Outlines of The Study of the Ten Commandments" as published to date; also numerous reports as to satisfaction and success in the use of the same.

Here and there, however, is heard a discordant note. In some cases, as observed, or as brought to our attention, the results vary from fair to poor; and in a few isolated cases no attempt to follow the outlines has as yet been made.

As to a failure to take up the work, that obviously is a matter to be adjusted by the Stake Superintendent, ward superintendent, and stake supervisor of Parents Classes to whose attention such matter should be brought without delay.

To those who are moving, but with scant satisfaction and no returns, we invite frank comment as to the cause as adjudged by them.

Class leaders, is it our presentation or is it yours that has neither the lead nor the drive, to it? It must be the one, or the other, or both. It can't be the subject. For each of these great commands is just as simple as it is sublime; and just as big and as profound as it is irrevocable.

Teachers, let us hear from you. To know the cause in this case is to remove it.

One and one only specific complaint has reached us. "The Outlines are too deep. We skim the top and have both time and unused material left over."

If the expression "too deep" really applied we might be flattered but it is painfully clear it does not. No expression, no outlines any human might frame could sink the problems of these primary laws as deep as the bottom of the trenches of related human life in which they were set at Sinai.

No, teachers, a legion of struggling generations each in its turn have since come and gone and as yet not one save Christ, Himself, has touched the bottom. So let us plunge in unafraid.

If you are skimming light set your mental plow for a deeper cut and with the second furrow turn new soil. The deeper you furrow the measures of the soul the richer will the harvest of action be. Look about—observe—study—work—plan—sub-outline the outlines and all the while ask God to help you. But don't wait for the manna to fall—shake the bush.

By the "bush" in this case we mean the book of every day life. Each of us is part of it—all of us read from it—the book is never locked up nor even closed. In it are all the facts by which we understand—all the data from which we apply every principle of this code of codes. It is by each of us bought, paid for, and possessed. Each moment, through every living, waking hour we see, taste, hear, and feel: and now who among us professing faith in God with a one-fourth century or more of years behind him will stand up and say, "These simple, these oldest rules of life if stirred below the surface are too deep for me."

Our faith is none will do it—no not one.

Sunday, February 8

Sabbath Day Observance

Preparation for—

1. Have we a jealous care of the hours of rest immediately preceding the Sabbath Day?

2. Does our benediction on Saturday stand or serve as an invocation for Sunday?
3. Give in brief a word picture of "The Cotter's Saturday Night," (Burns.)
4. Contrast the same with the average Saturday night of the average family of today.
5. Closing the week in a ragged edge of worry and fatigue or in rest and exhaustion and at a belated hour means what Sunday morning?
6. What are the conditions both as to mind and body that make for a keeping of the Sabbath Day?
7. Compare the preparation of the football participant for his two hours of contest with the usual preparation of the usual individual for Sunday worship.
8. Is the disparity in returns comparable with the disparity in care and effort in the way of preparation? If not why the difference?
9. If with the foot-ball player his expectancy looks forward to the applause of the crowd and his hope to the joy of achievement what about the other?
10. Is there such a thing as receiving the applause of one's own soul, or as feeling the thrill of an accord with the infinite? Or might not the returns from Sabbath keeping be worth an open, clean, clear-minded, honest trial?
11. Explain how activities such as the following may function in a well kept Sabbath.
 - a. Walking out or over or up to some observation point where a wider outlook can be had of the physical conditions of the time and place.
 - b. Observing the evidences of design or purpose in the fixt and moving things about you.
 - c. Stringing the beads of memory on the strand where life has found or held you safe; or counting "your many blessings."
 - d. Weighing the values of what you once thought great with what you now see is worth while.
 - e. Enlarging your scope to do and be by eliminating misuse and abuse of things or powers you have.
 - f. Checking the rich returns from comradeship and true fellowship and pledging again your loyalty to self—to man—to God.

Note.—These phases of thought, mood and action are merely illustrative and they may and should be added to, substituted, and developed indefinitely.

Make special assignment for February 15.

Sunday, February 15

1. Home Proceedings or Activities.
 - a. Saturday Evening.
 - b. Sunday Morning.
 - c. Sunday Evening.
2. Suggestions.

Carry through under the direction or leadership of the one or more to whom the work has been assigned a family, home, or fireside procedure or activity both appropriate and practical adapted to the Saturday Evening, February 14, 1920, or the Sunday morning or Sunday Evening, February 15, 1920. Urge special care and thought in connection with this work. Resolve the parents present into a typical family group. Introduce and conduct the exercise so as to make it sincere and inspiring throughout as well as fit and practical.

Let there be comment, inquiry, suggestion, discussion, all arising naturally and without forcing, without formality, without program stiffness. Let the week end, or the week beginning, or the winter end, or Spring beginning, or Valentine's Day, or any other matter related to the time and place provide themes.

See to it that each parent present participates in the work and that the points of view of the several family members are brought out. Don't make your work theoretical or deal with ideal conditions. Take things as they are and meet them—spiritualize them. Resolve the matter of fact into an uplifting force.

Sunday, February 22

Organization Day

Prior to taking up the work of the Fifth Commandment, which is to be marked by a drive for the awakening and re-resolving of every father and every mother in the community it is well we overlook and overhaul the machinery with which that drive is to be made.

It must be very plain to each of us that the command, "**Honor thy father and thy mother,**" cannot be honestly repeated by me to my children save that I am deserving that honor. Am I?

To equip them for this drive toward saner living on the part of parents, beginning Sunday, March 14, secure one or more wide awake, up-to-the-minute parents for a four to twenty-four minute fire setting talk. More speakers and less time each to be preferred.

Install or re-install and pledge support to a group leader and also a campaign council or executive committee of from three to nine members with instruction to report plan or policy of drive to begin Sunday, March 14.

Note.—Keep in mind the vital fact that this drive centers on the individual father or mother and that to give effect and result to the same means team work—community team work.

Theological Department

Chairman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr. and Robert L. Judd

Second Year--Old Testament Studies

First Sunday, February 1

Uniform Fast Day lesson

Second Sunday, February 8

Lesson 4. Abraham

Old Testament Studies, Chapters 5-6.

Aim :God loves a man of sacrifice.

1. The establishment of the City of Babel (Babylon) and the building of the tower.
 - a. All people of one language.
 - b. The tongues confused.
 - (1) Why—Discuss God's reason.

- c. The people separate and travel into different parts of the world.
2. Terah, a descendant of Shem of the eleventh generation, father of Abram settled in Ur of Chaldea—Abram born here.
 - a. Ur a city of idol worshipers.
 - b. Commanded to move.
 - (1) The number in party moving
 - (2) Their destination.
 - (3) God's promise to them.
 - (4) Their arrival in the land.
 - (5) Terah's death.
3. Abraham commanded to move again.
 - a. The command.
 - b. The move.
 - c. The settlement at Bethel.
 - d. The altar to God.
4. The famine and the removal to Egypt.

- a. Abraham's deception concerning his wife Sarai.
- b. Was it justifiable?
- c. The return to Bethel.
5. Abram and Lot have differences.
 - a. Abram gives Lot his choice of the different parts of the land.
 - (1) Lot chooses Jordon Valley.
 - (2) Abram moves to Hebron.
6. Lot taken captive.
 - a. Abram hurries to his rescue.
 - (1) Overtakes captors and returns Lot to his home.
 - (2) The king offers Abram a reward—Abram refuses to accept same.
 - b. The return trip.
 - (1) Abram meets Melchizedek.
 - (2) He pays his tithes.
 - (3) What is the law of tithing?
 - (4) What is the purpose of the law?
7. Do blessings come from the observance of the law of tithing?

Third Sunday, February 15

Lesson 5. Abraham (continued)

Old Testament Studies, chapters 6-7.

Aim: God's love for a good man finds expression in His blessings to that man.

1. God's great promise to Abram. Gen. 15:1-16.
 - a. Study carefully and treat in detail.
 - b. Did Abram's life of sacrifice cause God to love him?
 - c. Is sacrifice service?
2. Abram takes Hagar to wife.
 - a. The trouble between Sarai and Hagar.
 - b. A son born to Hagar.
 - c. She flees into the wilderness.
 - d. The appearance of the angel.
3. God appears to Abram—renews his promise of posterity to Abram.
 - a. Also changes his name to Abraham.
4. Angels appear unto him.
 - a. They eat—explain this fact.
 - b. They promise a son to Abraham and Sarai.
5. Was Abraham in need of the personal companionship of God more than we of today?
 - a. If so, why. If not, why?
6. Isaac born to Abraham and Sarah.
 - a. The separation of Hagar and Ishmael from Sarah and Isaac.
 - b. Outline the growth of the two great peoples thus commenced by these two boys.
7. The death of Sarah and her burial.

- a. The author states tomb in lands of Mohammedans—Is that the case today?

Fourth Sunday, February 22

Lesson 6. Isaac

Old Testament Studies, chapters 7-8.

Aim: Obedience to God's commands cannot but result in blessings.

1. Abraham commanded to offer Isaac as a sacrifice.
 - a. Why the command?
 - b. Abraham prepares to obey.
 - (2) Is there evidence in this as to why God made a companion of him?
 - c. His arm held from striking the blow.
 - d. The offering as made.
2. Abraham's command to his servant as to Isaac's wife. His death.
 - a. Why did Abraham forbid Isaac's marriage to a woman of another tribe?
 - b. Should a member of the Church marry within the Church—Why?
3. Isaac's wife.
 - a. The journey for her.
 - b. The arrival at her home.
 - c. She is chosen.
 - d. The return and her arrival.
4. The birth of Esau and Jacob.
 - a. The inherent difference in the two boys.
 - b. What is birthright?
 - c. Esau sells his birthright.

Advanced Theological

LESSONS FOR FEBRUARY

Text book: "A New Witness for God," (Roberts.) Vol. I.

First Sunday, February 1

Uniform Fast Day lesson

Second Sunday, February 8

Lesson 36

Chapter 29 of the Text

Third Sunday, February 15

Lesson 37

Chapter 30 of the text

What preparation had Joseph Smith

for discussing the problems of the Universe? What is this science called? Do scientific men agree with Joseph Smith concerning life on heavenly bodies? What is creation? Organization? What is the law of gravitation? Rotation? Revolution? What relationship do these terms bear to this subject?

Fourth Sunday, February 22

Lesson 38

Chapter 31 of the text

Man's place in the universe. What effect has man on nature? How does he control nature and make it work for him? What inventions aid man in his conquests over the elements of the earth, sea and sky?

Second Intermediate Department

*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo Fairbanks,
T. Albert Hooper and Alfred C. Rees*

Second Year—Book of Mormon

FEBRUARY LESSONS

Text: "The Story of the Book of Mormon."

(Suggestions by Alfred C. Rees)

First Sunday, February 1

Uniform Fast Day lesson. (See Supts. Department.)

Second Sunday, February 8

Chapter 4

This lesson should be devoted to a description of the promised land. First have the class tell you what the lesson says about the new country.

- (A) Climate.
- (B) Animals.
- (C) Vegetables and Fruits.
- (D) Minerals.

Then from a geography or atlas describe Chili as it is today, with a view to showing how exact the description is of that country as given in the Book of Mormon. The class should be permitted to visualize the whole thing by the introduction at this point of a map of South America. Bear constantly in mind that you are endeavoring at every turn to impress upon the minds of the boys and girls the divine authenticity of the Book of Mormon. Have them in this lesson feel as best they can the emotions which filled that little band as they stood alone on that mighty continent depending entirely upon the Lord's guidance.

Third Sunday, February 15

Chapter 5

You have a rare opportunity to show how great events have small beginnings. This chapter deals with the impressive story of the parting of the ways; evil against righteousness, a spirit of uprising against law and order—the beginning of the great race wars which fill the Book of Mormon. Have individual members of the class tell what the chapter says about those eventful days. Bring out the comparison between the two great factions, the Lamanites and the Nephites, in their mode of thinking and living. Emphasize the fact that building of temples was begun and explain the purpose.

Fourth Sunday, February 22

Chapter 6

Let the class relate the story of Sherem and see that they get the right thought about such men who rise up from time to time to mislead people. It seems to afford a good opportunity at this point to call attention to the sure, safe leadership which the Nephites enjoyed under Jacob and which we have today under our prophet.

Let the last ten or fifteen minutes be devoted to a hurried survey of the story to date beginning with the time of Lehi's first vision in Jerusalem. Let the class connect up the chief events in chronological order and call up the names of the leading characters. As a result they will have a clearer mental picture of the history and will be able to recall facts in their proper relation.

Fourth Year—"What Jesus Taught"

LESSONS FOR FEBRUARY

(Suggestions by J. Leo Fairbanks.)

First Sunday, Feb. 1

Uniform Fast Day Exercises

Second Sunday, February 8

Lesson 4. What Jesus Said of Himself

If you, as the teacher, have determined to make use of the text as a means of securing preparation of pupils, can you be successful unless most of the children have books? What means are you employing to see that they get them?

A few years ago we were looking forward to the time when we could have texts to improve in teaching. Now that the texts are available too few are using them.

This condition is far from desirable and results in the teacher doing practically all the work. Children are either entertained or their time is occupied in indifferent or listless attention. If you see such condition in your class do all you possibly can to remedy it immediately.

The indentations in the text should remind teachers of the subject matter contained in the paragraph. Make other notes on the margins to remind you of topics you should develop or illustrations to clarify or explain the subject. The development of the aim or thought is so logical and clear that you can easily trace it through the whole lesson. The text presupposes a thorough knowledge of Christ's life and labors. You will have to supply any details that are lacking. If possible draw the information from the class.

If you are successful in getting the children to study their lessons at home you are to be congratulated. Failing in the general response to home preparation you may well resort to preparation in the class. If you follow directions of last issue of the "Juvenile" we hope you are encouraging more home preparation and original investigation.

Reading or class preparation should be silent. Do not have any oral reading, unless it is to answer a question. Since the following passages are not in the text they might be read from the

scripture to show that the Jews expected a Savior. Gen. 49:10. Isaiah 9:1-6; 11:1-5; 35:4-6; 53. Daniel 9:25-27.

Before Christ's time no system of religion or philosophy recognized the poor. It was predicted by Isaiah that Messiah would preach good tidings to the meek. (Isaiah 61:1). By this, therefore, John might infer that Christ was truly the Messiah.

The aim of the lesson should be to instil a knowledge that every tongue must confess that Jesus is the Christ.

Concerning the Picture

Study carefully the grouping of the two people in the picture. Which seems more important or holds your attention longer? All of you now assume the attitude of Christ—now the attitude of the woman. Christ with the full light in his face is against a dark background of the doorway, and the woman in shadow is relieved by the light distance. Can you imagine how beautiful the original must be in colors? What time of day is it? Why do you think it is nearly noon? Do you notice that nearly all the important lines in the picture lead to the figure of Christ? This helps to emphasize His place in the picture. What about the expression in the faces? What is Christ saying?

Do you know anything about the painter? What other pictures has he painted that you know about? Who will try to find out more about him for next week?

Third Sunday, February 15

Lesson 5. The Special Witness of Jesus

Lesson four is closely related to lesson five and should be carefully reviewed to preserve the continuity of the thought.

Why is the passage that describes the manner of Christ's baptism of such importance to the Latter-day Saints? Memorize this passage.

Jesus spoke plainly of His identity. Now the Special Witness unmistakably proclaims His divine personage as does also John.

Where will you find the passages quoted in each paragraph?

By what authority was John baptizing in Jordan?

Relate incidents connected with the several events recorded in the lesson; e. g. Tell of Jesus' early life. Relate

incidents connected with the birth of Jesus and John and the early ministry of the Baptist. Explain the meaning of Jesus' answer to John's query and how it substantiates the doctrine of our Church in relation to this ordinance. Tell of the visit of Nicodemus to Christ.

Above all things avoid making this lesson preach. In a natural manner and without any mysticism explain the points as our author has the mission of the Holy Ghost at the bottom of page 44. Have pupils write down or tabulate these points. (a) A special witness, manner of its manifestation. (b) A member of the Godhead. (c) To give a new spiritual birth to those on whom it is conferred. (d) A special guide, a priceless gift. (e) Unpardonable to sin against the Holy Ghost. (f) The only means by which one may know Christ.

Concerning the Picture

Attention seems to be strongly concentrated on Nicodemus; why? What is there in the picture to indicate the darkness which Nicodemus sought to protect his visit from being known in the neighborhood? (The strong shadows, especially of Nicodemus' feet). Note the intensity of Christ's attitude and Nicodemus' receptive listening. What indicates the station and hurried entrance of the visitor?

Although you may prefer the picture of last week still there is a sincerity and devotion in this picture that is gripping and tells of an age when simplicity and sincerity marked the worship of the people. Study it for a little while, and you can not help being impressed. What lesson is Christ trying to make plain to Nicodemus?

Fourth Sunday, February 22

Lesson 6. Before There Was an Earth

Make plain to the class the reasons

for Jared's craftsmanship in building the barges. Explain the significance of this remarkable vision and the circumstances that surrounded it.

One must use much caution to avoid making this lesson preach. Try to get pupils to do the talking. Although the subjects are full of information we must try to make them full of inspiration.

Find the passages in the text that belong to the references given at the end of the lesson. Such drill will be helpful in getting pupils acquainted with the scripture. Note the simple, trustful faith of Jared's brother and the reward it deserved. Compare it with Joseph Smith's faith.

Concerning the Picture

The author Bida was a German artist who painted much more realistically than Hofmann. He here depicts a scene at the entrance to a court. There seems to be no hurry nor excitement. The principal figures are relieved from the remainder of the crowd by being in the brilliant sunshine. Why should a beggar choose such a spot? Perhaps to be the more conspicuous. The artist seizes the circumstance to make the scene more realistic and appealing. Notice how tenderly Jesus touches the afflicted man who almost unconscious of the great blessing conferred upon him awaits the touch of the Master.

One of the throng turns back to make a remark to the crowd who later thrusts a question at the Savior who is performing a great miracle that leaves a lasting memory on the generations through the centuries. Thus the Savior turns their jeers to good account. All pupils take the pose of the blind man then the attitude of the Savior, now the attitude of the nearest bystander.

Great artists supply the details that make miracles really live before us.

First Intermediate Department

George M. Cannon, Chairman; Josiah Burrow, John W. Walker

Second Year—Young Folks' Bible Stories

By Wm. A. Morton.

Sunday, February 1

Uniform Fast Day lesson

Sunday, February 8

Lesson 4. Cain and Abel

Genesis 4:1-17. Moses 5:16-42.

"Lead us not into temptation, but deliver us from evil." (Matthew 6:13.)

Two Sons Are Born to Adam and Eve.
—After a time God gave Adam and Eve

a son. They named him Cain. They were very happy, as all fathers and mothers are when a baby comes to their home. They did not think for a moment that this little one, who had brought to them such joy, would, in years to come, bring to them sorrow that would almost break their hearts.

Later, another baby came. He was named Abel. The boys grew up, and when they were old enough they began to work. Cain became a farmer; Abel had a flock of sheep, and he became a shepherd.

Adam and Eve Teach Their Children.—Adam and Eve taught their children about God and about the wonderful things He had done. They told them about the creation of the world and about the beautiful Garden of Eden in which they lived. They taught them about the tree of knowledge of good and evil, the fruit of which God had forbidden them to eat. But they had broken God's holy law, and by doing so had been driven out of the garden into the lonely and dreary world. Adam taught his sons to offer sacrifices to God, as the Lord had commanded.

Cain Yields to the Temptation of Satan.—Abel was a faithful son. He lived a righteous life, and because of his righteousness the Lord blessed and prospered him. Cain, however, was just the opposite. He was wayward and rebellious; he rejected the counsel of his parents and refused to keep the commandments of the Lord.

There are two spirits in the world, one persuading people to do good, the other tempting them to do evil. The Spirit that prompts people to do right is the Spirit of God; the other is the spirit of the evil one. When children are tempted to disobey their parents, to tell falsehoods, to steal, to break the Sabbath, or to do any other wicked thing, they may know that they are being tempted by the evil one, for the good Spirit, the Spirit of God, does not tempt children to do such things. The reason why there is so much wickedness in the world is because people are yielding to the temptations of Satan, to him who tempted Adam and Eve in the Garden of Eden.

Cain yielded to the temptations of the evil one, and Satan had great power over him. His parents talked with him, and pleaded with him to forsake his wicked ways and to turn unto the Lord. But their pleadings, instead of softening his heart, made him more angry and rebellious.

One day Satan said to Cain: "Make

an offering unto the Lord." If Cain had been wise, he would have known that Satan was trying to lead him astray. The Lord had taught Adam how to make sacrifices and offerings unto Him, and Adam had taught his sons. So Cain did not need Satan to teach him.

Abel's Offering Accepted, Cain's Offering Rejected.—Nevertheless Cain listened to Satan, and did as the evil one told him. He prepared an offering of the fruits of the ground and presented it to the Lord. Abel brought a lamb from the flock and offered it as a sacrifice to God. The Lord accepted Abel's offering, but the offering of Cain He would not accept.

This should have taught Cain a lesson—that the life he was living was not pleasing in the sight of God. He should have felt sorry because of the sins he had committed; he should have repented and prayed to God to forgive him and to restore him to His divine favor. But he did none of these things. On the contrary he became very angry.

The Lord said to Cain: "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." The Lord also said to Cain: "Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire."

Cain Murders his Brother Abel.—But Cain would not listen to the counsel of the Lord. He listened to the voice of the evil one and became his servant. He hated Abel, because the Lord had accepted his offering. One day when the two brothers were in a field together Cain struck Abel and killed him. Instead of feeling sorry because of the terrible crime he had committed he rejoiced. He said to himself: "I am free; surely the flocks of my brother falleth into my hands."

Cain's Punishment.—While no mortal knew what Cain had done, there was one in heaven who had seen the terrible deed—the Lord. No one can hide his sins from him. The Lord said to Cain: "Where is Abel thy brother?" Cain answered: "I know not: am I my brother's keeper?" The Lord said, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not henceforth yield unto thee her

strength; a fugitive and a vagabond shalt thou be in the earth."

Cain told the Lord that Satan had tempted him; that he had told him to kill his brother; and then all that Abel had would be his. He also told the Lord that he was angry because He had accepted Abel's offering and had rejected the offering he had brought to Him. Then Cain cried out: "My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that everyone that findeth me shall slay me.

The Lord told Cain that if anyone should harm him he would be punished. And the Lord put a mark on Cain, so that whoever met him should know him, and should know that he had forbidden anyone to harm him.

Cain married one of his brother's daughters, and they, with a number of others, went off and settled in another part of the country.

Questions.

What were the names of the two sons of Adam and Eve?

What was Cain's occupation? What was Abel's?

How did Cain and Abel learn about God?

Why did Adam and his sons offer sacrifices and offering unto the Lord?

What did the sacrifices represent?

What kind of an offering did Cain make?

What was Abel's offering?

Why did the Lord accept Abel's offering?

Why did He reject the offering made by Cain?

What may we learn from this?

How did Cain feel after the Lord had rejected his offering?

What terrible crime did he commit?

How was he punished?

How may we overcome the temptations of the evil one?

Repeat the prayer Jesus taught His disciples.

Sunday, February 15

Lesson 5. The Flood

Genesis 5-9. Moses 6-7

"The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." (Romans 6:23.)

1. Adam and Eve blessed with a Large Family.

- a. Another son born to Adam and Eve.
- b. He is named Seth.
- c. Other sons and daughters.
2. Death of Adam and Eve.
 - a. Adam lived almost 1,000 years.
 - b. Adam and Eve die.
 - c. Penalty for partaking of the forbidden fruit.
3. Enoch and His People.
 - a. Many people in the world.
 - b. Majority of them wicked.
 - c. The Lord determines to punish them.
 - d. Enoch and his people beloved of the Lord because of their righteousness.
4. "The City of Zion."
 - a. Built by Enoch and his people.
 - b. Condition of the people in "The City of Zion."
 - c. Zion and its people taken up to heaven.
5. Noah and His Family.
 - a. Members of Noah's family.
 - b. Noah and his family righteous before God.
 - c. The Lord threatens to destroy the wicked.
 - d. He promises salvation to Noah and his family.
6. Noah Commanded to Build an Ark.
 - a. Description of the ark.
 - b. Purpose for which it was built.
7. Noah a Preacher of Righteousness.
 - a. Noah pleads with the people to repent of their wickedness.
 - b. His labors are in vain.
 - c. The people continue in their wickedness.
 - d. Noah and his family enter the ark.
8. The Flood.
 - a. Rain from heaven.
 - b. The people try to save themselves.
 - c. All flesh outside of the ark destroyed.
9. Noah and His Family Leave the Ark.
 - a. After forty days and nights the rain stops.
 - b. Noah sends forth a raven.
 - c. A dove is sent forth.
 - d. The earth becomes dry.
 - e. Noah and his family leave the ark.
 - f. Noah offers sacrifices.

Questions. What was the name of the son which the Lord gave to Adam and Eve in place of Abel, who was killed? Who was Enoch? What was the name of the city that Enoch and his people built? Why was it named Zion? What became of Zion and its people? What was the condition of the people in the days of Noah? What did the Lord tell Noah He was going to do? How was Noah and his family saved? What did

the wicked do when the flood came? How might they have saved themselves? What do the Scriptures teach concerning sin?

Sunday, February 22

Lesson 6. The Tower of Babel

Genesis 11:1-9. Ether 1-3

"Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matthew 7:7.)

1. Separation of the People.
 - a. After the flood the people increased in number.
 - b. They separate into different parts.
 - c. A colony locates in a plain, in the land of Shinar.
 - d. They build houses and lay the foundation of a city.
2. The Tower of Babel.
 - a. The people of Shinar decide to build a tower.
 - b. Object in building the tower.
 - c. The Lord decides to stop the work.
 - d. He confounds the language of the people.
 - e. The people are scattered.
3. The Jaredites.
 - a. Jared and his people.
 - b. How the Lord answered the brother of Jared's prayer.
 - c. Promise of the Lord to the Jaredites.
4. Camp Beside the Sea.
 - a. The Jaredites at Moriancumer.
 - b. At the command of the Lord they construct eight barges.
 - c. No light for the vessels.
 - d. A remarkable answer to prayer.
5. The Jaredites in the Promised Land.
 - a. On the great ocean.
 - b. Favored by the winds.
 - c. Arrival in the promised land.
 - d. The Jaredites thank and praise the Lord.
 - e. The Jaredites destroyed because of wickedness.

Questions. For what purpose did the people of Shinar decide to build a tower? How were they prevented from doing so? Why was the tower named "Babel?" After the dispersion of the people where did certain colonies settle? What were the people called who were brought by the Lord to this land? Why were they called Jaredites? Why did the Lord not change their language? How did the brother of Jared obtain light for the barges? How was Joseph Smith's first prayer answered? How have you been blessed because of that prayer? Tell how your own prayers have been answered.

Fourth Year—Ancient Apostles

First Sunday, February 1

Uniform Fast Day lesson

Second Sunday, February 8

Lesson 4. A Special Witness

Text: Luke 6, 8; Mark 5, 6; Matt. 10: 5-42.

Aim: (1) One must conscientiously believe the truth before he can convince others of it. (2) Faith is a mighty power over sickness and even death. (3) To the sincere believer in Christ, death has no fear.

1. Special Calling of an apostle.
 - a. A special witness.
 - b. Meaning of "Apostle."
2. The Twelve Chosen.
 - a. Circumstances.
 - b. Names.
 - c. Peter's place.
3. At Matthew's Feast.
 - a. Jairus' plea.
4. The Afflicted Woman.
 - a. Her faith.
 - b. Jesus' response to touch of faith.
 - c. Peter's remark.
 - d. Made whole.
5. In Jairus' Home.
 - a. Little daughter dead.
 - b. The mourners.
 - c. Jesus offers comfort.
 - d. The maid restored.
6. The First Missionaries.
 - a. Their labors.
 - b. Death of John the Baptist.
 - c. Their return.
 - (1) The miracle of five loaves and two fishes.

Application: How can faith best be developed? Give specific duties in life of child.

Note.—The Hem of the Garment.

The Jews regarded the border or hem of their outer robes as of particular importance because of the requirement made of Israel in earlier days that the border be fringed and supplied with a band of blue, as a reminder to them of their obligations as the covenant people. The desire to touch the hem of Christ's robe may have been associated with this thought of sanctity attaching to the hem or border. Talmage's "Jesus the Christ," pages 346 and 347.

Feeding Five Thousand.

Read Talmage's "Jesus the Christ," Pages 333, 334, 335.

Third Sunday, February 15

Lesson 5. Peter's Faith Tested

Text: Matt. 14; 15-33; John 6.

Aim: A genuine faith in Christ remains firm in spite of the actions of men or the tempest of temptation.

1. Faith.
 - a. Sincere faith.
 - (1) Not easily swayed.
 - b. Jesus eager to instill true faith.
 - (1) Grieved when people do not possess it.
 - (a) His retirement for prayer.
2. A Tempestuous Sea.
 - a. Jesus sees Disciples battling with waves.
 - b. Jesus walks upon water.
 - c. Peter's faith.
 - d. Peter's doubt.
3. The Sermon on the Bread of Life.
 - a. Why the people sought Jesus.
 - b. People reject Christ.
 - c. Jesus appeals to Twelve.
 - (1) Peter's assurance.
 - (a) Belief and knowledge.

Note.—Watches of the Night.

The Jews had adopted the Roman order of four watches in the night each lasting three hours. The fourth watch was the last one and extended from three until six a. m.

It was at this time of the night when Jesus walked on the water of the Sea of Galilee to rescue the apostles who had been out in their boat in the storm all night.

Make plain to the children the meaning of the passage: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you."

Fourth Sunday, February 22

Lesson 6. Peter's Testimony

Text: Matt. 15:21-39, 16.

Aim: A testimony of the Gospel is the very foundation of the Church of Christ.

1. At Tyre and Sidon.
 - a. Reason for this tour.

b. Miraculous manifestations.

- (1) The Syro-Phoenician woman.
- (2) The deaf man healed.
- (3) Four thousand fed.
2. The Leaven of the Pharisees.
 - a. Jesus's warning.
 - b. The Disciples' lack of understanding.
3. At Caesarea Philippi.
 - a. Jesus' question.
 - b. The Disciples' answer.
 - c. Peter's memorable testimony.
 - (1) "Blessed art thou."
 - (2) Given the "keys."
 - d. Jesus foretells death.
 - e. Peter's blind zeal.
 - (1) Rebuked.

Application: Determine what a child may do to obtain testimony of the Gospel. Purity of thought, obedience, prayer, service, etc.

Note.

This can be made a very interesting and important lesson. Important because of the necessity of everyone knowing for himself that this Gospel is true. The signs and miracles that Peter witnessed were to strengthen his faith—to increase his testimony. Not to convert him.

Tyre and Sidon.

Tyre was the wealthiest and most powerful city of Phoenicia built by the Sidonians on the east coast of the Mediterranean Sea. It was the scene of sieges by the armies of the Assyrians, Nebuchadnezzar and Alexander the Great at various times. Part of the city was built on an island which was afterward connected with the mainland. On its site now stands the poor and small village of Sur.

Sidon was located about 23 miles north of Tyre on the Mediterranean Sea. It was the metropolis of Phoenicia. The period of its greatest prosperity was from 1600 to 1200 B. C. During that time it was more or less under the supremacy of Egypt. Christianity early found a home here but later it came under Moslem rule.

A glance at the map will show that these cities are not far from the Sea of Galilee.

"Glory to God in the highest, on earth peace, good will toward men."

Primary Department

*Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence S. Horne,
Bessie F. Foster and Mabel Cook*

LESSONS FOR FEBRUARY, 1920

First Sunday, February 1

Adapt Uniform Fast Day lesson.

Lesson 17. Jesus Raises the Daughter of Jairus

Text: Mark 5:21-44; Matt. 9:18-26; Luke 8:40-56.

Reference Weed's "A Life of Christ for the Young," XXXI.

Aim: Jesus has power over death.

Memory Gem: "Fear not; believe only, and she shall be made whole."

Pictures: Raising the Daughter of Jairus (Hofmann); Raising of Jairus' Daughter (Richter).

Outline:

- I. Jairus.
 1. Ruler of synagogue.
 2. Comes to Jesus.
 3. His petition.
- II. Jesus goes with Jairus.
 1. An incident on the way.
 2. The message.
 3. Jairus' assurance.
- III. The Miracle.
 1. Jesus at Jairus' house, accompanied by Peter, James and John.
 2. The sorrowing friends.
 3. Jesus' words.
 4. "Her spirit came again."

Lesson 18. Jesus Raises Lazarus from the Dead

Text: John 11:1-45.

Reference: Weed's "A Life of Christ for the Young," Chapter LI.

Aim: Jesus Christ has power over death.

Memory Gem: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

Pictures: Christ in the Home of Mary and Martha (Hofmann.) (See Lesson 29); Raising of Lazarus (Rubens).

Outline:

- I. Home of Mary and Martha.
 1. The great sorrow.
- II. The Message to Jesus.
 1. Nature of it.
 2. Jesus' reply.
 3. His conversation with the disciples
- III. Jesus and Martha.
 1. Martha's words of sorrow.
 2. Reply of Jesus.
- IV. Jesus and Mary.

1. Mary's faith and testimony.
2. Jesus' sorrow.
- V. At the grave.
 1. The prayer.
 2. The command.
 3. Lazarus restored to life.

Lesson 19. The Lost Sheep

Text: Luke 15:1-10.

Reference: Weed's "A Life of Christ for the Young," Chap. XLVIII.

Aim: The Lord watches over His children; there is rejoicing in Heaven over every one who repents.

Memory Gem: "The Lord is my Shepherd, I shall not want."

Pictures: The Lost Lamb; The Good Shepherd (Plockhorst).

Outline:

- I. The Shepherd of Palestine.
 1. Dress.
 2. Habits.
 3. Care of flock.
- II. The Lost Lamb.
 1. Strays from flock.
 2. Dangers.
 3. Loneliness.
 4. Bleatings.
 5. The shepherd's anxiety.
 6. The shepherd's search.
 7. Found.
 - a. Rejoicing.
- III. The Lord's Lambs.
 1. Christ, the Shepherd.
 2. How cared for.
 3. Dangers to lost one.
 4. The Lord's anxiety over lost ones.
 5. Rejoicing when lost is found.
 6. Blessing to the one who repents.

Fourth Sunday, February 22

Lesson 20. The Sower

Text: Matt. 13:1-23. Mark 4:1-20. Luke 8:1-15.

Aim: The Lord requires that we be doers of the word, not only hearers.

Memory Gem: "Whatsoever a man sows that shall he also reap."

Pictures: Christ Teaching from a Boat (Hofmann); The Sower (Millet).

Outline:

- I. Jesus' Teaching from a Boat.
 1. The multitude.
 2. The parable.
- II. His Teaching to the Disciples.
 1. Their questions.
 2. His explanation of the parable.

Kindergarten Department

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Beulah Woolley, and Ina Johnson

LESSONS FOR FEBRUARY

First Sunday, February 1

Uniform Fast Day lesson

Second Sunday, February 8

The Baptism of Jesus

Text: Mat. 3; Mark 1:1-11; Luke 3:1-22; John 1:6-34.

Aim: Baptism by immersion is essential to salvation."

Third Sunday, February 15

Jesus and Nicodemus

Text: John 3:1-13.

Aim: Same as previous Sunday.

Fourth Sunday, February 22

Jim Leachy and His Dog

Aim: Kindness to our animal friends should be a pleasure as well as a duty.

Our Text Book

In the revision of "Sunday Morning in the Kindergarten" we have made some changes which we know will be welcomed by all for they are changes which have been suggested by many of the local workers. The two years' course is in one volume. The binding is in cloth. The pictures are eliminated from the book, but sold with it. This change is made in order to give you better pictures and a more convenient form for handling when presenting them to the children. Suggestions are given with each month's work for studying the lesson truths. And how to prepare and to present the Sunday School lesson is given in the first part. We feel that all teachers of our department will gladly pay the additional cost that these changes necessitate. And you must remember that there will be only one text book to buy in place of the two formerly used.

Suggestions for Studying Lesson Truths

This addition to the text book has been thoughtfully prepared in order to give to teachers a better understanding of the vital truths they are to present to the children. If you will study this work as outlined you will soon discover that you are more efficient in handling the lessons. You will be better able to understand the principles of the gospel which you are to teach. And your preparation meetings will be more interest-

ing. You will be able to understand the truths and obtain a broader view point by discussing these questions with your associate teachers.

Stake supervisors will find in this material valuable suggestions for Union meetings. You may be able to add other references and questions. You may find that young inexperienced teachers need special aid in learning how to study this new part of the work and you can help them.

Our Course of Study for the Coming Year

With the new year we begin again the second year's work of our course. You will notice that it is more advanced. The children are older and you must prepare many of them for the Primary Department next year. The children (if they have been properly taught) should now be willing to take part, want to express themselves, and they should be allowed to do so. They can even help you tell part of the new lesson if you give them a chance. If you have never tried this, begin now. When there is a problem in the story to be solved, allow them to help you. For instance, "Where do you think Jesus went?" "What had he been doing?" "How did He travel?" Then, after you have given them a chance to think for themselves and they have not given you the correct answer you can tell them. Often they will give you the answer you wanted especially if you use pictures and blackboards. In every activity you should keep in mind the fact that those in your charge are to become thinking, self-acting individuals; and keep this for your motto: "Do nothing for the child that he can possibly do for himself."

Physical Conditions

Encourage children to wipe feet carefully during muddy weather, so that dust and dirt will not collect in the class room. Do your part to have it well heated and ventilated. Lead the children to properly care for wraps. Allow plenty of time for disposing of them. And teachers, do not hamper yourselves by holding muffs or hats. Take off your coats, be free and easy so that you can take part in the rest exercise with the children. The teachers who will do this will come nearer to living Froebel's motto, "Come Let us Live With Our Children."

Children's Section.



Gold, Frankincense and Myrrh

By Wm. H. Peterson

"I am sure I do not know what to do," said Mr. Park as he watched Lester and Rover playing in the corner. The old mischief-maker killed her cat last winter, and now he has killed her parrot. What do you think will happen next?"

Mrs. Park did not answer. She hardly understood what her husband was saying. Unconscious of everything in the room but her boy and his pet, she was thinking of the time when her husband brought Rover home. That was four years ago. She remembered with what jealousy she had watched her son lavish his caresses upon his new found companion. It was as if that little black spaniel had come to steal away her son's affections. During the four years that had passed she had reconciled herself to the strange attachment of boy and dog, an attachment that had now developed into constant companionship.

Lester and Rover were true friends. Wherever Lester was, there Rover was sure to be. If Lester went riding with his father in the big automobile, Rover sat on the fender. If Lester went to see the movies, Rover waited outside the door. If anyone was a friend of the one, he was sure to be a friend of the other. If he was an enemy of Lester's, he had best figure Rover into the bargain.

On a certain occasion, Will Watson, to his sorrow, failed to take Rover into consideration. Will was bigger than Lester. He tried to put

snow down Lester's back because Lester had refused to tell him the answers to the "seven-times" tables in school. Will threw Lester down, but he was pulled off and thrown on his back in such short order that he hardly realized how it was done or who did it. He did realize that the open mouth of a dog was over his face, and that he did not dare to move until Lester called the dog away. From that time on, the boys at school had a wholesome respect for Lester and his dog, Rover.

"Miss Rust doesn't understand," murmured Mrs. Park.

Mr. Park impetuously pushed his chair back against the wall. "She doesn't want to understand," he said. "Her actions today were what I call ridiculous!"

"Think of her loss. She—"

"I went over there," interrupted Mr. Park, with the idea of paying her. Without giving me a chance to explain my errand, she slammed the door in my face."

"The cat that Rover killed last year and the parrot that he killed yesterday," continued Mrs. Park, "meant more to Miss Rust than we can imagine; besides, she hates men and for good reasons, poor thing."

Mr. Park put on his overcoat and took down his hat. "I must be going to work now," he said. "I don't see that anything else can be done at present. As long as we have that dog around the place I guess we will be sure to have trouble."

When he was gone Lester got up from the corner where he had been sitting by his dog, and went over to

his mother. There was an anxious, troubled expression on his face.

"Mother," he said, "why did you say that the loss of the cat and parrot meant more to Miss Rust than we can imagine!"

"Because she lives alone my, boy."

"Hasn't she any little boy or girl?"

"No."

"Nor any papa or mama?"

"They are both dead."

"Then the cat and parrot were the same as children for her."

"No, Lester. They were not the same as children. That could never be. They were her pets and she thought a great deal of them. Think of her living alone in that house and not even a pet to care for! Think of tomorrow. How do you think she will enjoy Christmas?"

Lester was silent for a few moments. Then he, too, put on his overcoat, took down his hat and left the room. Rover was close at his heels when he entered the woodshed.

Miss Rust, from under the shade of her four-by-six, north window, watched Lester and his dog go into the woodshed. Her thin, wrinkled face darkened and a sickly smile played about her mouth and shone from her cold blue eyes. She was thinking of the hole in the shed through which Rover had entered her little back yard. Then came a thought of revenge. Yes, she would do it.

"I hate him!" she exclaimed, "I hate him!"

Years of loneliness had closed her heart to the sunshine of life. Living in a world she hated and mistrusted, she was barely able to obtain the necessities of life. If men are to be held accountable by a just God for the misery they cause, there is one poor wretch to be pitied. Louise Rust was at one time as beautiful and as sweet a girl as ever charmed the heart of man. Now, as she stood at her small north window, she was almost as hide-

ous and ill-tempered an old maid as ever planned a wicked deed or sought revenge.

After pulling down her blind and thereby shutting out the only ray of light that entered the room, she walked resolutely into her kitchen. With trembling hands she cut, in two parts, a small roast of beef that lay upon the table. As she reached for a bottle on the top shelf of her cupboard, a rat, somewhere in the walls of her rickety old house, squeaked. She started, almost dropped her bottle, glanced nervously around the room, and then muttered between her teeth:

"If this will kill rats, a double dose will kill a dog."

With a sharp knife she cut slits in the meat and filled them with the deadly contents of the bottle. A moment more and the poisoned meat was wrapped in a paper and the embittered woman was creeping stealthily along the partition fence toward the hole in the shed. When she reached the shed she stopped and listened. Someone was talking.

"It's too bad, old Rover, but I didn't want you to do it," said the voice. "I didn't want you to kill Miss Rust's pets. Why did you do it?" A pause followed. Miss Rust listened intently. She could hear sobs. "Mama says," went on the voice, "that Miss Rust has had so much trouble. She hasn't any papa or mama or children or nothing. Now you have killed the only living thing she cared anything for. She slammed the door in papa's face. Mama says no one could blame her for that. She thinks everyone is her enemy and I guess she thinks we are the worst of them all. There's nothing else for it, old boy. You'll just have to go. I don't know what I will do without you, but it is the only way I can see we are going to make Miss Rust happy for Christmas."

Miss Rust did not stop to hear any

more. Gripping the poisoned bait with all her might for fear she might drop it, she fled to the house like a fugitive fleeing from some terrible calamity. Once inside the door she threw the paper and its contents into the fire. Like the water which breaks through the dam that has held it back, the tears sprang from her eyes, and for the first time in many years, she wept.

"How could I? How could I?" she kept repeating over and over again. He is going to give up his dog to make me happy. What have I done to deserve this at his hands? And I would have."—she shuddered.

After two hours of the utmost misery, the faintest glow of a pleasing smile lighted her tear-stained face. She straightened up, took in a deep breath, washed away the tear stains, and lo, a transfiguration had taken place! From her eyes beamed the light of a noble resolve.

Hastily she examined the contents of her purse. It contained a half dollar, a quarter, a nickle, and three pennies. That was not enough. She looked eagerly around the room. Her eyes fell upon the empty cage in the corner. A thought of her dead pet came to her mind. It was gone like a flash. There was no time to loose if she wanted to get back before it was too late. She quickly wrapped the cage in a large paper, without thinking of hat or wrap for herself, hurried out of the house.

"If I can only get back in time," she thought. "I can't stand to let that boy make such a sacrifice for me."

In her eagerness to return before Lester could dispose of his dog, she did not think of the weather until, trembling from the cold, she stood before Sandel's second-hand store. Before entering she glanced down the street. The sun, which was setting, cast its departing rays over a wintry scene. Frost and snow cov-

ered the few trees that came to view. Huge icicles hung from the houses, and the crusted snow glittered in the fading sunlight. Down the street a boy, dressed in overcoat, fur cap, and mittens, was slapping himself to keep warm. A workman, with coatcollar upturned and hands thrust deep in his pockets, walked swiftly by. It took all the strength in Miss Rust's numb hand to turn the knob of the second-hand dealer's door.

"Will you buy my cage?" she asked.

"I buy cages. Let me look at it," was the reply.

Miss Rust took off the paper.

"Four dollars and fifty cents," said the dealer, after examining the cage carefully.

"Give me the money," answered Miss Rust.

The next hour, in spite of the freezing weather, was one of happiness for this woman into whose heart had entered the spirit of Christmas. She was searching the stores for a present for Lester. At last she found just what she wanted. Nothing would please Lester more and she was sure it had been made especially for Rover. Now Lester would understand that she did not want him to part with his dog. "How happy the boy will be," she thought. Five dollars and twenty cents was the price they charged her for it. She hurried homeward with the precious present and her remaining thirteen cents.

She walked rapidly the first part of her homeward journey. As she neared home her steps became slow and uncertain. During the joy and excitement of carrying into effect her resolve to do all in her power to make the boy happy, who was willing to sacrifice so much for her sake, she had been able to withstand the terrible numbness that was gradually taking away her strength. Now, however, she began to realize how

weak she really was. By force of will power she struggled on. The little strength that remained in her chilled body was being used up rapidly. The thought that she might fall unconscious in the snow spurred her on.

"I must!" she exclaimed. "Oh, God, give me strength to perform this duty!"

Slowly, step by step, she progressed. She reached the gate, then the steps, and with one last effort, staggered against the door she had never before desired to enter.

"There he is!" joyously exclaimed Mrs. Park.

"It's about time," said her husband, crossing the floor to open the door.

Miss Rust, the person he least expected to see, sank on the floor at his very feet. She was unconscious. Quickly he picked her up and placed her in a reclining chair, close by the fire. Everything that willing hands could do to restore consciousness, was done; but it was fully an hour of anxious waiting and working before the stricken woman showed signs of recovery. The first thing she did when she realized where she was, was to snatch up her present for Lester and hug it to her breast. She was about to speak when a noise outside caused her to stop. Mr. Park started toward the door with the intention of opening it. As he stepped forward the door was flung open and Lester bounded into the room.

"Here, papa! help me! It's got away from me twice, now," cried the boy excitedly.

Mr. Park could do nothing but stand and stare.

"Shut the door, papa," said Lester. "What if he gets away and I can't get him back?"

Mr. Park shut the door. Before doing so, he looked outside. Lester saw and understood.

"Rover is not out there," he explained. I sold him to get enough

money to buy Miss Rust this parrot."

"You've sold Rover," cried Mrs. Park. A clap of thunder from a clear blue sky could not have startled her more.

"And bought this parrot because I wanted Miss Rust to have a happy Christmas," said the boy. "Don't you like me without my dog? Think of Miss Rust sitting in her little dark house all alone. She hasn't any!"—

He stopped speaking for there in front of him sat Miss Rust, herself. He had not until that very minute noticed her. For a moment he could not speak. Then slowly approaching the woman he had up to that time feared, he held out the parrot and said: "Please accept this as a Christmas present from me."

"Thank you," said the poor woman. She could say no more. The tears were flowing thick and fast and her voice seemed to have left her.

"May I run over and get the cage for it?" asked the boy eagerly.

"You can't get the cage, Lester," she said. It's sold. But here is a present I have for you. I am sorry I have come too late. I tried so hard to get here. Oh, believe me, I didn't want you to sell your dog!"

"Lester slowly unwrapped Miss Rust's gift. The paper that enclosed the present was soon off, and there in his hands lay a beautiful dog collar. He tried to express his thanks but words failed him. All he could do was to hold out his hand. Miss Rust seized the outstretched hand and covered it with kisses.

"Well," thought Lester's father. "The dear boy has sold old Rover to buy a parrot for Miss Rust; and she, poor soul, has sold her cage to buy a collar for his dog."

"I can put the collar away and keep it, but what will you do with your parrot?" asked Lester innocently.

"Never mind what Miss Rust is going to do with her parrot," an-

swered Mr. Park. "And don't you be too quick about putting away that dog collar. I want you all to go into the parlor and light the Christmas tree. I'm going out on an errand. If I can find Santa Claus as soon as I think I can, I'll be back soon."

When Mr. Park had gone and the noise of his car had died away, Mrs. Park threw open the large folding doors, and turning to Miss Rust asked:

"Won't you help us light our Christmas tree?"

Miss Rust hesitated.

"Come," said Lester cheerfully, holding out his hand. "We'll have a jolly time."

Miss Rust went.

Mr. Park and Santa Claus had no

trouble in finding a first class parrot cage, but finding Rover was a difficult task. After much searching he was found in the outskirts of the city, in a pen with a lot of other dogs. You may be sure he was glad to see Mr. Park. The new owner said he had done nothing but whine since the boy left.

It was a happy group of people that sat down to supper at the Park home that Christmas night.

"This is the best Christmas supper we have had for years," said Mr. Park, handing Miss Rust a piece of custard pie.

"Yes," responded Mrs. Park, "and I think Polly Parrot in her new cage and Rover in his new collar are enjoying it as much as we."

Again Sweet Christmas Comes

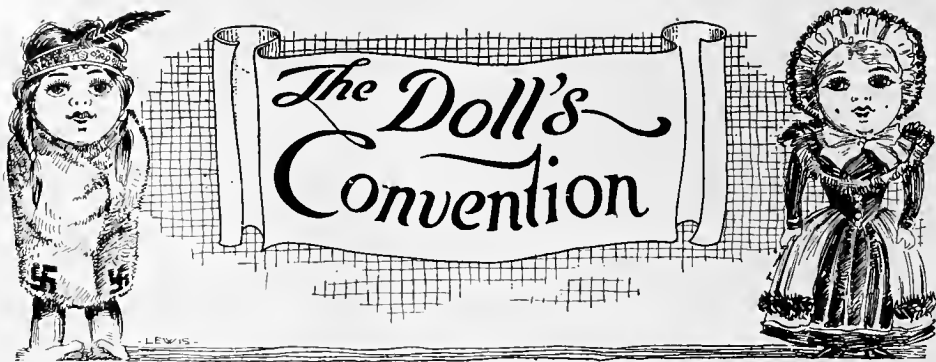
By L. Lula Greene Richards.

Yes, Christmas joys again are here!
With wishes kind and pleasant cheer
We offer gifts with faith and hope
That all may come within the scope
Of Father's mercies, full and free,
As happy and as blest as we.

Oh! loved ones, do we truly know
Why we should love sweet Christmas so?
Why we should be so glad today,
So cheerful in our work and play?
Do we remember as we should
What makes sweet Christmas day so good?

Friends, kindred, neighbors, each and all,
Let us with reverent thoughts recall
That Christ whose birth we celebrate
Will soon appear in kingly state,
When angel choirs will sing again
Of peace on earth, good will to men.

Not many years the strife shall last
Which over all the earth is cast;
Though darker days must intervene,
We soon shall hail the glorious scene
Which rushing time so swiftly brings,
When Christ shall reign as King of Kings.



Story by Annie Lynch; Pictures from Dolls furnished by Harold H. Jenson

N.—A Trip to Lapland.

"I am Selma, the doll from Sweden, and before crossing the ocean I went to Lapland, the home of the reindeer. Would you like to hear about Stockholm, where I live?"

"Sure," answers all the boys and girls in chorus, "but don't forget to tell us about the home of the reindeer. Do you think Santa Claus' reindeer came from Lapland?"

Selma laughs and says, "most likely, but don't you think my dress is pretty? I was born in Rattvik and I have on the costume of Delarne, and I am very proud of my rainbow skirt. The people of Rattvik are very old-fashioned and wear the same style of dress worn hundreds of years ago. They treasure relics and old customs. Why, the first cradle I slept in was two hundred years old. Little girls of America destroy their toys, and they don't know the fun of playing with a doll or cradle owned by grandmother or great-grandmother."

Selma's dress is bright and very becoming. Her rainbow skirt is black, striped with every color of the rainbow. She wears a white waist, a black cap with red stripes and red stockings and slippers.

"How many of the boys and girls can pick out the flag of Sweden?" asks Selma.

"Not one? I am surprised!"

At this the doll Columbia steps up

to the flags that are hanging on the wall and takes down a blue flag with a yellow cross on it.

"Children," says Columbia, "this is the flag of Sweden. Take a good look at it and next time you will know which flag to pick out. Now, Selma, please tell us your story. Tell us first about your home, your home life and your sports."

"I will gladly for I love my home dearly," says Selma. "I now live in Stockholm, but in vacation we visit grandmother at Rattvik and here we have great fun, but best of all is the ride in the "Sunday Boat." The Sunday boat is a long boat and on Sunday neighbors all pile in the boat and are off for Church."

"Stockholm is a city built on islands with many bridges. Just picture a city built on eight islands, all connected with bridges. In summer little steamers go around the city and in and out among the islands, but in winter the bays are frozen over, and there is good skating everywhere. A dozen or more boys and girls form a long line and if you will come and visit us next winter we will let you join our line and skate with us under the bridges and up and down the waterways."

"I must tell you about our "Surprise Box." Last April we were so happy sewing for our "Surprise Box" to be given to poor children. When everything was ready, the neighbors'

children brought their packages, and Hans' father packed them for us. I put in my rainbow skirt, for grandmother told me she would give me a new one on my birthday. Hans' father said that he would take this box on his trip to the north and give it to the poor children."

"Just think of my delight when he told me that I could go with him. We sailed in the "North Star" and visited several light houses and gave our "Surprise Box" to these poor children who live so far away from the big cities and help to keep the light always burning. After leaving the boat, we got on a slow-going little train and stopped at a tiny station. Nearby was a great pile of rocks, and, children, this was to mark the only railroad that crosses the Arctic Circle."

"In the north of Sweden the winters are long and cold and dark with severe storms and deep snows, but the summers are light, night and day. Did you think there was nothing but snow and ice beyond the Arctic Circle? I did, and I was so surprised to see little farms of rye, oats and barley way up there. Hans' father told us that the crops grow faster because the sun shines all day and most all night, too, and that it is only eight weeks from seed time to harvest. We also saw great peat bogs and forests of pine and birch.

"We hadn't yet come to the end of our journey and soon we were in the slow train moving northward to Mount Dundret. Mount Dundret is the land of the "Midnight Sun," where from the fifth of June to July eleventh the sun may be seen shining all day and all night. When we got there I was so tired and sleepy, but when I asked what time it was and was told a quarter to twelve, I woke up and got ready for dinner. Soon the clock struck twelve. Hans' father said, "It is now twelve o'clock midnight, time for all to be in bed, and fast asleep. It seemed so funny,

with the sun shining almost as bright as day that I was now wide awake and sat on the rocks watching the dawn of a new day. It was beautiful, the sun brightened and became a bright



SELMA, THE DOLL FROM SWEDEN



FOR YOU TO COLOR

red, tinging the clouds with gold and crimson."

"How can you tell day from night?" asks Rosa, the doll from Italy.

"At noon the sun is overhead, while at midnight it is back of the horizon."

"Erick, a boy whose father has a huge herd of reindeer, joined us and invited us to go home with him, so

after we had a good nap and eaten our breakfast we climbed in the cart and were driven to the home of the reindeer. We stopped in front of a large rock back of which was a tent where Erik's father and family lived. They came out to greet us.

"Did you ever see a Laplander? They are short and dark and have the blackest eyes. His mother carried baby sister strapped in a cradle board hung over her back.

"Their tent was very odd. Tent poles were driven in the ground and drawn together at the top, covered with a coarse woolen cloth, made by the Lapps, which is very strong. A cross pole was fastened to the frame and was used to hold the kettle. This was where all meals were cooked. A pile of wood all ready to light was placed under the kettle, and there was an opening in the top of the tent to let out the smoke. At the right of the entrance of the tent was a pile of reindeer skins and on these were seated three children and four dogs. Erik's father threw down another pile of dry skins for the visitors to sit upon while his wife lit the fire and prepared refreshments. Then we went out to see the reindeer. Erik's father had a herd of three hundred, and this herd furnished not only food and clothing, but their bedding and cooking utensils. It was a great sight, this large herd of deer. Soon Erik caught one and held her while his mother milked her. There was only a mug full of milk, but it was very rich and thick.

"Did you notice this tiny carved reindeer that I wear on my chain? That was carved by Erik's father and given by him to me."

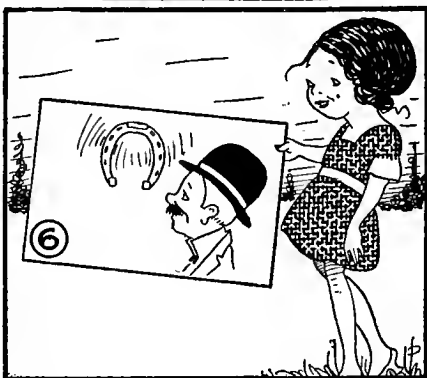
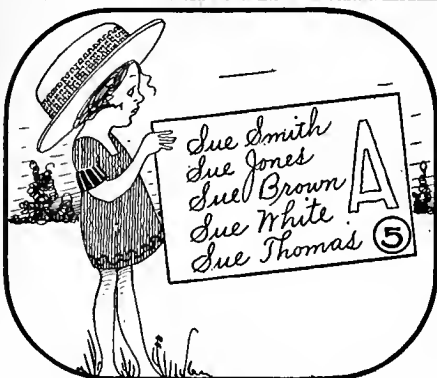
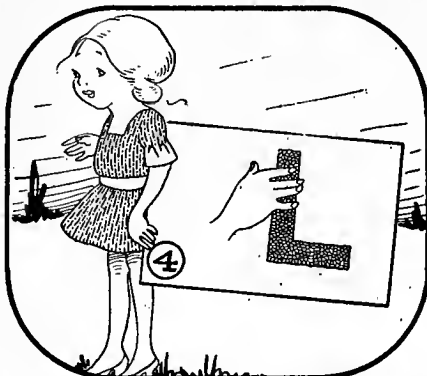
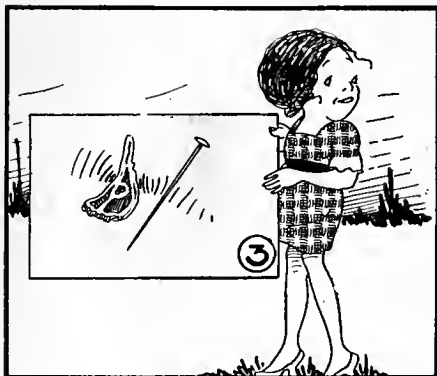
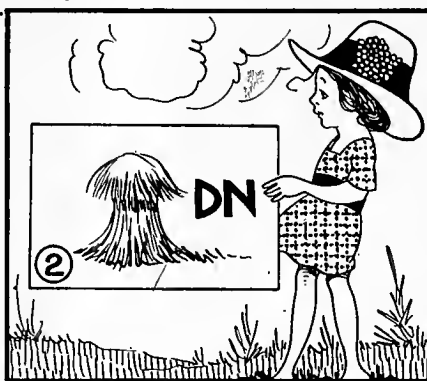
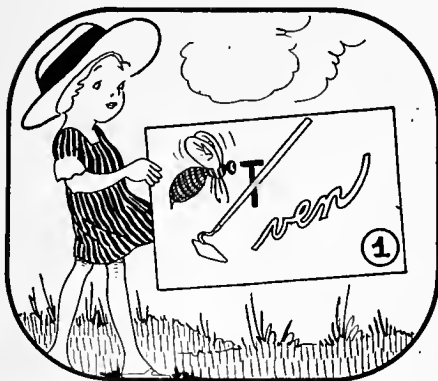
"Do you celebrate Christmas in Sweden?" asked Marie, the French doll.

"Oh, yes, we have a wonderful Christmas and a Midsummer Festival, but I am afraid I won't have time to-day to tell you about our good times."

(To be Continued)

FAMOUS MUSICIANS

BY WALTER WELLMAN



Prizes of books will be given to the first ten of those under 17 who correctly solve the above puzzle and send us, not later than January 1st, the best article of not to exceed two hundred words, or poem of not to exceed

twenty times on the subject of music or musicians. Address Puzzle Editor, Juvenile Instructor, Room 202 L. D. S. Church Office Building, 47 East South Temple St., Salt Lake City.

The Children's Budget Box.

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original story of not to exceed three hundred words.

Best amateur photographs and drawings, any size.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only.

Drawings must be in black and white and on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

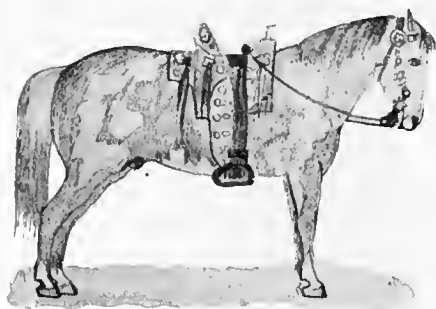
Autumn Time

Autumn time is here they say,
Leaves are falling every day.
The birds are going where it's warm,
Far away from wind and storm.

The nights are cold as cold can be,
Leaves are falling from shrub and tree.

Jack Frost comes almost every day,
And seems to think it's time to stay.

The little flowers have gone to sleep
The snow is on the mountain steep;
But spring will come again some day
And drive the cold and frost away.



Drawn by Kenneth Smith,
Age 10. Brigham City, Utah.

Christmas in the Hospital

It was Christmas Eve and the snow was falling fast. An orphan girl, whose names was Mary Smart, had fallen and broken her leg and was

so bad she was taken to the hospital. The next morning when she awoke, she yawned and looked out of the window. She noticed everything seemed hustle and bustle. Just then a tall lady came in the door and gave her a pretty bouquet of flowers and a doll. She thanked the lady kindly and wondered who she was.

That night, before she went to sleep, she thanked her father in heaven for the good time she had had, and decided, after all, that it had been a very happy Christmas.

Louise Coffman,
Age 12. Springville, Utah,
Box 14 A.

My Pumpkin

A big fat pumpkin grew on a vine,
I took it home and called it mine.

I cut out its eyes and nose and chin
And put in a candle to make it grin.

I took it out where there was no light,
And gave the folks an awful fright.

I had a merry Hallowe'en night
But the teacher said it was not right

To scare the young girls out of their wits.

So she broke the pumpkin all to bits.

Lowell Wadram,
Age 12. Rexburg, Ida.,
Box 67.

My Orphan Cat

As we were going home one dark night this summer a kitten jumped out of some weeds and followed us. Thinking it was our neighbor's cat we paid no attention to it, but in the morning we found that it was black and the cat next door was grey, so we took it and fed it and when we moved brought it with us on the car.

It must have been kicked about before it came to us for it is afraid of visitors or noises and hides away until all is quiet.

It has had two fits. I guess it was because we played with it too hard after it had eaten.

It has the cutest little face and baby voice. I have given it a bath and one day dressed it up in my doll's clothes. It went running all over and then laid down and bit at the clothes until they fell off.

It has been out to meet the other cats and got into a fight or two and has been out all night. I scold when it does these things so I guess it will soon learn better.

Alice Brinton,
Age 12. 236 So. 9th. East,
Salt Lake City, Utah.

The Sea Gulls

In the late spring of 1848, an army of black crickets swarmed on the crops of the Pioneers of Utah, devouring the grain and vegetables which were beginning to look prosperous.

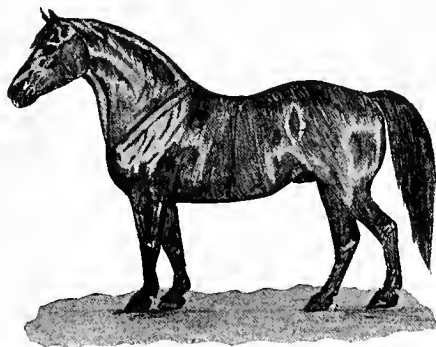
These Pioneer people, not being accustomed to plagues, were very downhearted. After days of arduous work, trying to drive these pests to the hills or by burning, the people began to pray and fast, hoping to get rid of them.

Shortly after this a cloud of white was seen coming from the Great Salt Lake, toward their fields. The Pioneers thought that these birds were coming to finish their crops. They

were very much mistaken, because these birds began to devour the crickets, then fly to the creek, disgorge and come back; repeating this until all of the crickets were gone.

This happy band of people offered up prayers unto God for saving their crops. They also built a monument in honor of these seagulls. It stands on the Temple Block, Salt Lake City.

Myrtle Brown,
Age 15. Harrisville, Utah.



Drawn by Kenneth Smith,
Age 10. Brigham City, Utah

Puzzle for September, 1919

Famous Poems

1. The Raven.
2. The Last Leaf.
3. Excelsior.
4. Boat Song.
5. Break, Break, Break.
6. Thanaposis.

Winners

Alice Brinton, 236 So. 9th East St.,
Salt Lake City, Utah.


Louise Coffman, Box 14-a, Spring-
ville, Utah.

Roscoe Gibb, Hill Spring, Alberta,
Canada.

Ida Howell, Malad, Idaho.

Melvin Jorgensen, Randlett, Utah.

Lowell Waldram, Box 67, Rexburg,
Ida.



THE FUNNY BONE

Paid in Full

"Philip, I think you married me for money."

"Well, dear, I believe I earned it, don't you?"

A Soft Job

Wanted: Young man would like nice job testing limousine cushions. Can ride any make limousine. Last job was walking for Uncle Sam but would like a change. Address P. O. 234.

Time Saving

A doctor riding through a country lane came up with, a man leisurely driving a herd of pigs.

"Where are you driving the pigs to?" asked the rider.

"Out to pasture them a bit—to fatten 'em."

"Isn't it pretty slow work to fatten them on grass? Up where I come from we pen them up and feed them on corn. It saves a lot of time."

"I suppose so," drawled the man. "But what's time to a pig?"

A Long Fall

Jones. Speaking of bad falls, I fell out of a window once, and the sensation was simply awful. I really believe that I thought or every mean act I had ever committed."

Brown: 'Humph! you must have fallen an awful distance."

Unassuming

"Is your wife one of those women who look at their husbands and say: 'I made a man of him.'" asked the impertinent friend.

"No," answered Mr. Meekton. "My Henrietta is very unassuming. She merely says she has done her best."

Fish or Nut?

Teacher: "What is an oyster?"

Tommy: "Sir—A fish built like a nut."

She Was Too Nimble

Judge—The police say that you and your wife had some words.

Prisoner—I had some, but didn't get a chance to use them.

Ownership

A matron of the most determined character was encountered by a young woman reporter on a country paper, who was sent out to interview leading citizens as to their politics. "May I see Mr. —?" she asked of a stern-looking woman who opened the door at one house. "No you can't," answered the matron decisively. "But I want to know what party he belongs to," pleaded the girl. The woman drew up her tall figure. "Well, take a good look at me," she said, "I'm the party he belongs to!"

No Samples

W. R. Buckner, the memory expert, tells a good one on himself. A few weeks ago he alighted at the station of a small town, where he was scheduled to deliver a lecture on his system of "remembering things." The aged darky in charge of the decrepit hotel van approached him and inquired how many trunks he had.

"I don't use any trunks," said Buckner.

"But you is a travelin' man, isn't you?" inquired the Jehu.

"Yes—but I sell brains."

"Well, suh," sighted the old driver, "Ah've been totin' salesmen from dis depo' fo' nigh twenty years, an' you'se de fust one Ah ever struck what didn't carry no samples!"

THE JUVENILE INSTRUCTOR

AN ILLUSTRATED MONTHLY MAGAZINE

Designed Expressly for the Education
and Elevation of the Young

ORGAN OF THE DESERET SUNDAY SCHOOL UNION

President Heber J. Grant, Editor
George D. Pyper, Associate Editor

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CONTENTS

A Brother's Faults	371
A Chosen Heir.....291, 408, 464, 524,	353
A Discharged Soldier's Thanksgiving.....	592
A Little Mormon Missionary.....	563
A Patriarchal Blessing and Its Fulfilment.....	122
A Puzzle	334
Arbor Day and Trees	171
A Relic from Nauvoo.....	13
Ashton, Elias Conway.....	602
A Story of Lights.....	100
A Testimony	117
Australian Sunday Schools.....	294
Ballard, Melvin J.	115
Beauty-Spots of the Intermountain West 67,	289
Before Paper Came	47
Be Kind to Everything.....	393
Betty's Back Yard	448
Betty's New Doll	157
Billy Marlow's Ghost.....	93
Blossom of Promise, A.....	61
"Bring Them to Me".....	347
Choristers and Organists' Department.....	159, 222, 257, 308, 372, 424, 477, 540, 671
Children's Budget Box, The.....	103,
160, 185, 282, 338, 453, 511, 565, 605, 629,	694
Chinese Proverbs	95
Cigarette Evil, The	473
Conquer Wrong	334
Daddy	452
Daylight Saving, Some of the Results of.....	44
Dogs of War	154
Doll Theatres	97
Doll's Convention, The.....	101, 152, 215, 335, 396, 446, 507, 561, 626, 690
Duty of Happiness	141
EDITORIAL THOUGHTS:	
A Neglected Asset	534
A Tribute to President Joseph F. Smith.....	14
Christmas, 1919	660
Conference	596
Don't Disappoint Yourself.....	131
For Father	131
Gleanings	299
Kindergarten Helps for Parents.....	180
Loyalty	131
No-Tobacco League	597
Stand by Our Colors.....	130
The Cigarette Evil	472
The Chorister's Opportunity	131
The Deliverance of Jerusalem.....	418
Two Essentials of Sunday School Work.....	360
Vitality of "Mormonism".....	244
What Shall We Do?.....	78
Ellsworth, Pres. German E. and Family.....	415
Etiquette and Deportment	628
Faith and a Dauntless Spirit: A Practical Ex- ample	231
Father and the Son, The.....	240
First Intermediate Department	28, 89,
142, 200, 268, 323, 384, 434, 492, 551, 618, 678	
Funny Bone, The.....	56, 112,
168, 228, 286, 344, 402, 460, 516, 572, 635, 696	

General Sunday School Superintendency Reor- ganized	59
Gold, Frankincense and Myrrh.....	685
Grandma Forsberry's New Year.....	62
Grandpa's Christmas Story.....	647
Grant, Pres. Heber J.	1
Great Thoughts on Peace.....	523
Gudhart, or the Seven Dwarfs.....	45
Habits that Help to Build up Health and Character	15
Hints on Helpful Living	79
How George Went for Water.....	557
How the Humming Bird Became King.....	98
How the Rabbit Lost His Tail.....	450

ILLUSTRATIONS:

Ashton, Elias Conway	603
Ballard, Melvin J.	114
Big Cottonwood, Utah.....	288
Brooklyn L. D. S. Chapel, N. Y.....	170
Cannonville Amusement Hall	234
Cannonville Meeting House	233
Cannonville Residence	235
Cannonville School House	234
Cannonville Tunnel	234
Ellsworth, President, and Family.....	415
General Sunday School Superintendency.....	58
General Superintendency Y. M. M. I. A.....	346
Grant, President Heber J.....2, 206, 367,	505
Greenville Sunday School.....	295
Temple in Hawaii, The.....574, 576, 577, 578,	579
How Nature Laughs at Man.....	245
Human American Eagle, The.....	404
Little Russian Children	625
Little Samoan Missionaries	462
Lund, President Anthon H.....	6
Mountain Glen Sunday School, Ore.....	391
Nephi's Vision of Mary and the "Lamb of God"	230
Parents' Class, Third Ward, American Fork.....	305
Penrose, President Charles W.....	10
Smith, Joseph F., a Preacher and Ex- emplar of Righteousness.....	504
Smith, Joseph, The Restorer.....	498
Snow, Lorenzo, The Apostle of Tithing.....	503
Sydney Sunday School	295
Taylor, John, a Champion of Liberty.....	501
Two Happy Kiddies	357
Utah's Three L. D. S. Chaplains.....	518
Wilson, President Woodrow.....368,	417
Woodruff, Wilford, the Conciliator.....	502
Young, Brigham, the Pioneer.....	499
In Front of Prussian Guards.....	624
Joseph the Prophet	116
Just Play	156
Kindergarten Department	30, 92,
146, 205, 274, 327, 389, 438, 497, 555, 623,	684
Let the Children Sing.....	542
Librarians' Department	608, 669
Little Samoan Missionaries	463
Love is the Fulfilling of the Law.....	655
Making of an Ideal Sunday School, The.....	469
Manti, Memories of.....	641
Milk from a Vegetable Cow.....	95
MUSIC:	
March for Reed Organ.....	372
Prelude, Postlude	308, 604, 641

CONTENTS

Sacramental	258	Preparation of a Lesson, Suggestive Helps in	659
Springtime	186	Prescribed Course of Study, The.....	350
Teach Me to Sing.....	607	Primary Department	90, 144,
On Cats	100	204, 273, 326, 388, 437, 495, 554, 622, 683	
Only the Small Birds Sing.....	211	Puzzle Page, The	53, 108,
Our Flag	279	165, 225, 283, 341, 399, 457, 513, 569, 633, 693	
Parents' Department		Questionnaire—How to Conduct the Sunday	
.....188, 254, 311, 374, 425, 479, 543, 608, 672		School	581
Pioneer Forest Farm House, The.....	405	Resumption of Sunday School Work.....	133
Play Time Again.....	652	Reverence	243
POETRY:		Second Intermediate Department.....	24, 85,
A Contrast	470	137, 193, 262, 214, 378, 429, 484, 546, 614, 676	
A Flower Garden	345	Secretaries and Treasurers' Department.....	
Again Sweet Christmas Comes.....	689183, 538, 605, 668	
A Glimpse	129	Sentiments for Mother's Day.....	133
As We Sing It.....	70	Snakes Walk on their Ribs.....	95
August	449	Some Apple Sauce.....	334
Baby Voices	229	Something About Mothers.....	236
Beet Thinners	42	South Jordan S. S., Industry of.....	656
Boy Scouts of Mine	506	Story of Roy.....	211
Children's Service	179	Stubby Bear's Dolly	219
Coming Home	528	Superintendents' Department	22, 80,
Did You?	312	132, 182, 252, 306, 370, 422, 476, 536, 604, 661	
Feeding the Lambs	564	Susie's Sacrifice	148
For Mother's Sake.....	624	Teacher-Training Dept.....	134, 184, 254, 539, 662
Four Things	307	Theological Department	22, 82,
Give No Hurt to Anything	143	136, 190, 256, 313, 376, 427, 481, 545, 612, 674	
"Gone West"	369	The Bear that Ran Away.....	559
Grandma's Birthday	151	The Echo Boy	94
Hopes for Mother's Day, 1919.....	276	The Guilty Party	118
I'd Like to Go.....	92	The Joy of Living	125
I Miss Thee, My Mother.....	261	The Lane Family's Garden.....	441
In Idaho	331	The Last Worldly Thought.....	272
In Slumber Town	31	The Latter-day Prophets	498
It Pays	591	The Little Lighthouse Keepers.....	328
Isle of "Aloha"	507	The Man Always "Just Going To".....	100
"Jes' Me"	48	The Mist Fairies	277, 332
Joy in Worship	12	The Parting of the Ways.....	32
Just Little Things	595	The Ridge Between	76
Keep the Body Fit.....	373	The Story of the Loaf	275
Lost and Found.....	21	The Sunshine of Righteousness.....	158
Mother Knows	238	The Ten-Dollar Bill	207
My Papa	587	The Tenement Tree	54, 111,
My Thanksgiving	623	166, 226, 284, 342, 400, 458, 514, 570, 634	
My Soldier Boy	403	The Watery Grave and the New Birth.....	69
Noisy Little Chatterers	218	The World's Latest Trouble Spot.....	653
Not Fit to Be Kissed	472	Things to Remember in 1919.....	221
Old Mothers	235	Tom Bartlett's Fourth	392
Our Barber Man	94	Topics of the Times.....	16, 246, 300, 362, 419, 598
Play Land	77	Training Little Children—Play and Story	
Prayers	359	Telling.....	43, 74, 128, 178, 242, 414, 471, 532
Priceless Jewels	531	True Pioneer Stories	41, 71,
Promises	79	126, 176, 239, 296, 358, 413, 468, 529, 588, 657	
Reliance	517	Utah's Three L. D. S. Chaplains.....	519
Reminiscences of Old Lion House Days	639	Valentines	96
Sleep Till the Dawn.....	73	Words of Cheer.....	352
Song of Thanksgiving	597	Y. M. M. I. A. General Superintendency.....	355
Teach the Little Child to Pray.....	556		
Thankful	573		
The Best Mother	280		
The Children's Month	287		
The Crooked Plant	57		
The Easter Lily	113, 167		
The First Vacuum Cleaner	395		
The March Wind's Message	127		
The Message of Easter, 1919	181		
The Outlook and the Uplook	177		
The Phone Bell Rang.....	158		
The Queen of Babylon	237		
The Sego Lily	440		
The Two Little Bears.....	558		
The Wishing Girl	298		
To the Baby.....	68		
To the Sunflower	535		
Trees	290		
Two Little Laddies	461		
Voices	75		
When Years Shall Pass.....	533		
Worryland	467		



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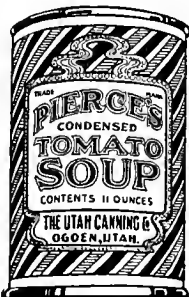
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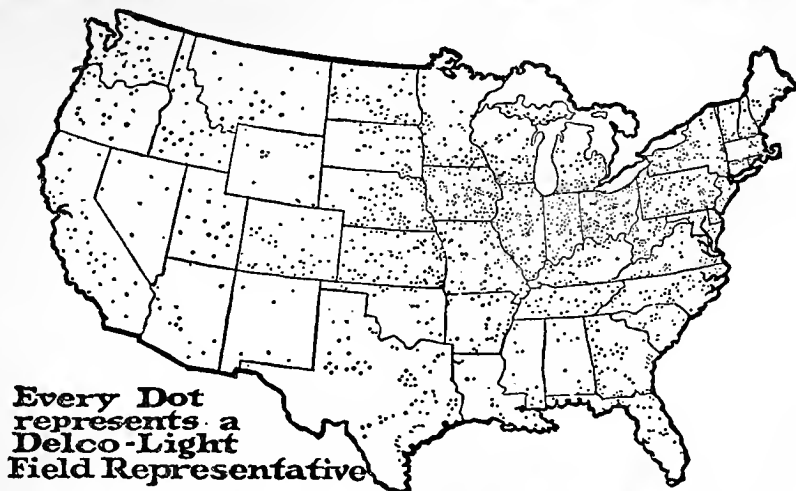
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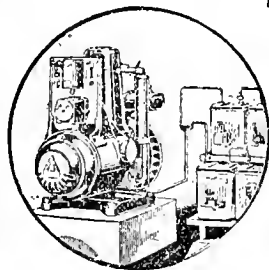
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